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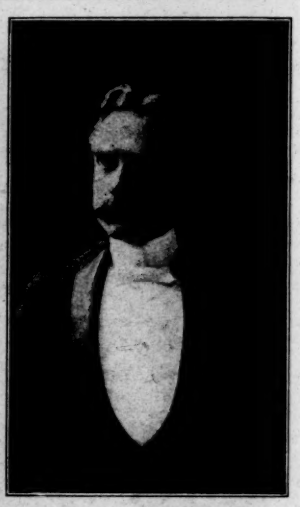

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(OVER)

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THE ECCLESIASTICAL REVIEW

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THE IDEAL SEMINARY.

First Article.

ITS MODEL AND OUTLINES.

WHAT the seminary is, the priesthood will be; what the priesthood is, the laity will be; and what the seminary, priesthood, and laity are, the world will soon become. For men are waiting to believe, and what they want is credentials, not the credentials of words, but of works, or rather of words embodied in works, and in life. On these Jesus relied, and to them He appealed as sufficient testimony of His Divine mission and teaching. "Coepit Jesus facere et docere." "Si mihi non vultis credere, operibus credite." [1]

No one will deny that the laity can do more than it is doing to bring the world into the Church. Surely, for one thing it can be more united, and show thereby the fulfilment of the prayer of our Divine Lord before His Passion: "Non pro eis autem rogo tantum, sed et pro eis, qui credituri sunt per verbum eorum in me, ut omnes unum sint, sicut tu Pater in me, et ego in te." [2] On the same occasion, but previously, He said: "In hoc cognoscent omnes, quia discipuli mei estis, si dilectionem habueritis ad invicem." I fear much that if a non-Catholic looked for the true Church in his immediate Catholic neighborhood, and made charity the test, he would not always find it.

It is equally true that the priesthood, although a visible,

[1] John 10:38.

[2] John 17:20, 21.

permanent miracle attesting its Divine mission, can represent Jesus Christ more effectively than it does, in person, and life, and work. As "the light of the world," it can shine more brightly; as "the salt of the earth," it can save more souls from corruption; as representative of the Good Shepherd, it can search more anxiously for the lost sheep. "The odor of His knowledge" has lost much of its sweetness for men. The fragrance can be restored by the Catholic priest alone; and by him only so far as he can say with St. Paul; "Thanks be to God, who . . . manifesteth the odor of His knowledge by us in every place. For we are the good odor of Christ unto God, in them that are saved . . . the odor of life unto life." [3] "Confidite, ego vici mundum." [4] "Haec est victoria quae vincit mundum, fides nostra." [5] A Christian laity and a Christ-like priesthood, energized by the Holy Ghost, supplementing each other and working in harmony for the one end, to embody and manifest Jesus Christ in life and work,—these two forces, governed and directed by the Divinely organized Church, will renew the face of the earth, crush heresy and infidelity, stop the mouth of all iniquity, overcome the world, and bring it captive to the foot of the Cross.

But all the efficiency of these two forces depends on the seminary. The priest will be what it has made him, or suffered him to make himself; and the laity will be what he is, —with rare exceptions. As a general rule, then, it may be reasonably expected that if the seminary turn out spiritual-minded, apostolic priests, they, on their part, will make the laity entrusted to them "a chosen generation, a kingly priesthood, a holy nation, a purchased people," who will by their lives proclaim to the world the virtues of Him who has called them out of darkness into His marvelous light. The self-denying lives and labors of such priests will bring back the golden days of the Galilean Ministry; but they must have been *raised* in Nazareth, and fasted and prayed and passed through the furnace of temptation in the Desert.

It were impossible, then, to exaggerate the dread responsibilities of every one engaged in seminary work. A fiendish person may, by a stone-throw, destroy a priceless work of

[3] II Cor. 2: 14-16. [4] John 16: 33. [5] I John 5: 4.

art, or by a wanton cry of fire cause the death of thousands in a panic; but what is his crime to that of sending a bad priest into a diocese, or, equivalently, of educating and training him so ineffectively that there is no solid assurance of his persevering in the spirit of priestly life? Nothing could be farther from my mind than to insinuate that anywhere in the Church such priests are being turned out. But there is danger,—real imminent danger of our doing so, if those in charge of seminaries are not on the alert, and especially if they do not keep before their eyes and strive to realize as far as practicable the essential elements of the Ideal Seminary.

However perfect at the start, all human institutions drift toward disintegration. Individuality asserts itself against artificial restraints. The end is lost sight of and ignored. Community-interest dwindles down to self-interest. Work becomes mercenary, stinted, and mechanical. The spirit infused by the founder of the association dies out of it. And then comes collapse. This may be the fate of a seminary, and shall be its fate inevitably, if the causes of dissolution be not closely watched, and removed as they appear. And trivial, insignificant abuses have to be guarded against more vigilantly than those that are flagrant and grossly subversive. A loose screw, not larger than a pin-head, may throw the machinery of a steel plant out of gear. A little vanity in a seminarian, let grow unchecked, may develop into ruinous sensuality in the priesthood.

Here, then, is the whole purpose of the considerations which I propose in these articles to the readers of the REVIEW; to give such an outline of an Ideal Seminary as will be at least suggestive of modifications and improvements, of greater development in one direction, of some retrenchment in another, but above all things else, of keeping the spiritual department in the first place, not only nominally but in reality, and of spreading responsibility for it over the whole faculty, instead of confining it to a spiritual director.

It will be seen that I make the essential elements of a seminary consist of these four things: living with Jesus; studying His Life and work; learning His Doctrine; and training in the habits and practices in which He Himself trained His Apostles. No seminary curriculum need be al-

tered for the introduction of these elements. The first is simply a development of devotion to the Most Holy Eucharist. The second gives a spiritual direction to the classes of Sacred Scripture and Church History. The third is an attempt to make Theology be for the seminarian what the teaching of Jesus was for the Apostles,—the illumination of the soul rather than the education of the intellect. The fourth is the extension of the training in rubrics, now given, to training in pastoral work and in moral habits that are the chief constituents of priestly character.

A close study of the Gospels shows that our Divine Lord gave much attention in the latter part of His three year's Ministry to the teaching and training of the Twelve. If we analyze that original seminary work, we shall find in it the four elements I have mentioned. But to avoid the charge of straining exegesis to support a theory, I do not insist solely on the apostolic origin of those constituents of seminary work. They may be deduced, without reference to the Gospel narrative, from a careful study of the practical and spiritual end of the seminary, and the obvious means by which we ought to coöperate with Divine grace for the attainment of that end. Example, teaching, and exercise, or training, are the ordinary means by which an apprentice becomes a master of a craft or profession. It may be inferred, therefore, by analogy, that they are the means of preparing candidates for the priesthood to which we may confidently hope that God will give the grace of growth *ad aedificationem Ecclesiae.*

The Ideal Seminary would make Jesus Christ prominently and emphatically, the Centre, Heart, Principle of all its life and work. And this is in perfect keeping with the trend of modern Christian thought. "Back to Christ," is the cry of the religious world of our day; and, corresponding to it, "Instaurare omnia in Christo," is "the sound that has gone forth into all the earth" as the inspiring watchword of Christ's own vicar. This world movement has a profound significance for the seminary. Our Emmanuel, in His tent-like home on our altar, must be made, not the object of a special devotion, but *the life* of every student's and every professor's life in the seminary. He must be made the primary

object of prayer and meditation. His teaching—every jot and tittle of it—must be presented in golden letters, while professors keep human commentaries on it—in their place. He must be held aloft before the upturned minds and hearts of the students, as the Central Figure—the Key—of Sacred Scripture and Church History. "Jesus Christus heri et hodie, ipse et in saecula." "Superaedificati (estis) super fundamentum Apostolorum . . . ipso summo angulari lapide Christo Jesu: in quo omnis aedificatio constructa crescit in templum sanctum." [6]

The Ideal Seminary—the Seminary of the future—aiming to renew and sum up all things in Christ, will, like St. Paul, be "in labor again, until Christ be formed" in its alumni. Before all human learning, it will educate and train them in interior and exterior Christlikeness: that they may "be strengthened" by the Spirit of God, "with might unto the inward man; that Christ may dwell by faith in" their "hearts: that being rooted and founded in charity," they "may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth,—to know also the charity of Christ which surpasseth all knowledge, that" they "may be filled unto all the fullness of God." [7] Until the seminary makes this its primary work, it will be running on a wrong track, toward a wrong goal, and any success it may achieve shall be largely a "by-product". I do not minimize present seminary work in the spiritual department, but I do contend that this department can be kept better to the front, that intellectual work, no matter how sacred, should not be allowed to overshadow it, and that a Christlike character, sincere and well-tried, should be the first thing looked for and insisted on in every candidate before his ordination.

The Apostolic Seminary.

We nowhere find our Divine Lord employing supernatural means to accomplish a purpose, except where natural agencies would be insufficient. Being God, He could have supported His human life without visible nourishment: yet He ate and drank like other men. So, too, He could have instantaneously

[6] Eph. 2:20, 21.

[7] Eph. 3:16-19.

changed the Apostles into the spiritually enlightened, fervent, zealous, heroic men they afterwards became. But He made the transformation a slow, progressive, laborious work, substantially the same as we have to do in the seminary. It was a work wisely adapted to its end; and therefore consisted not only in moral and spiritual education, but also in training and practice. In truth this was indispensable if they were to be prepared according to ordinary natural law; for mere abstract knowledge does not give skill to apply it. The knowledge of mechanics dose not make a carpenter or cabinet-maker; neither does anatomy make a surgeon, nor acoustics a musician. There is a wide chasm between knowledge of what to do and skill in doing it; and the chasm is bridged over only by an assiduous training and practice. The teaching of Jesus and the practical Christian life have to be similarly connected.

With two or three exceptions, it is only incidentally that the Gospels refer to the training of the Apostles. In the fourth chapter of St. John we are told that Jesus Himself did not baptize, but His disciples. Here we find those from whom the Twelve to be chosen were afterwards engaged in a ministry that foreshadowed the future Sacrament of regeneration. St. Matthew,[8] also, in passing, gives us the interesting information that the disciples practised the healing of the sick. The father of the "lunatic" boy, in asking our Lord to have pity on his son, said that he had brought him to the disciples and they could not cure him. And that this practice had the sanction of Jesus is evident from the question they asked soon afterwards: "Why could not we cast him [the devil] out?"

Correction is an ordinary form of training, and the Divine Master was not chary of it. When St. Peter, walking on the water, being afraid, began to sink and cried out: "Lord, save me," Jesus took hold of him and said to him: "O thou of little faith, why didst thou doubt?" Could there be better training than this in absolute committal of oneself to Divine care? The first three Evangelists mention another example of the same kind. I will give it in the words of St. Luke: "And there entered a thought into them, which of them should be greater. But Jesus seeing the thoughts of their heart, took

[8] 17: 14-21.

a little child and set him by Him. And said to them: 'Whosoever shall receive this child in My name, receiveth Me; and whosoever shall receive Me, receiveth Him that sent Me. For he that is the lesser among you all, he is the greater.'"[9] Even in the two following verses we have a similar instance of wrongdoing set right. "Master," said St. John, "we saw a certain man casting out devils in Thy name, and we forbade him, because he walketh not with us." And Jesus said to him: "Forbid him not: for he that is not against you, is for you."

But nothing helps more to perfect training than the example of a beloved master who has won our confidence, and the perfection of whose character and work exercises a spell-like influence over us. Imagine, then, what eminent training must have resulted from constant intercourse with the all-perfect Jesus. Yet on one occasion He seems not to have trusted to the general tenor of His life to inculcate the practice of one of the most characteristic virtues of His life. It was the night before His Death. The Passover had been celebrated by anticipation, and the great Eucharistic Sacrifice instituted. When supper was done, Jesus rose, laid aside His garments, and began to wash the feet of His disciples, and to wipe them with the towel wherewith He was girded. Then taking His garments, He sat down and said to them: "Know you what I have done to you? You call Me Master, and Lord: and you say well, for so I am. If then I, being your Lord and Master, have washed your feet; you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also."[10] How dear must lowly mutual service be to our meek and humble-hearted Saviour, when He resorts to such singular means to urge us to the practice of it! Yet the lesson has been practically lost on the world, and largely even on Christians themselves. Is it studied in the modern seminary?

Approval or defence of right-doing is another help to training of which our Divine Master availed Himself. We have an example of this in the incident of the Apostles' plucking of the ears of corn on the sabbath. They would assert

[9] Luke 9:46-48.

[10] John 13:4-14.

their liberty of conscience against the heavy and insupportable burdens laid on their shoulders by the traditions of men. Therefore, as they went with Jesus through the corn on the sabbath, being hungry, they began to pluck the ears and to eat. And the Pharisees seeing them, said to Him: "Behold Thy disciples do that which is not lawful to do on the sabbath-day." Then He spoke in defence of the act, and concluded: "If you knew what this meaneth: 'I will have mercy, and not sacrifice,' you would never have condemned the innocent. For the Son of Man is Lord even of the sabbath." [11]

Numerous other examples of apostolic training might be quoted from the Gospels. But the most notable of all is the probationary mission of the Apostles to the lost sheep of the House of Israel. It is recorded in the tenth chapter of St. Matthew; and the pastoral discourse addressed to them before their departure shows the singular importance Jesus attached to this initiatory work. After giving them their commission to preach the nearness of the Kingdom of Heaven, and investing them with power to heal diseases and even to raise the dead, He bids them make no provision of money or clothes or food for their journey; "for the workman is worthy of his meat". He then looks forward to their future mission to all nations; and He forewarns them of the various persecutions they were to encounter. They were to be like sheep in the midst of wolves; and therefore they were to be wise as serpents and simple as doves. They would be hated by all men for His Name's sake; but if they persevered to the end, they would be saved. To encourage them, He foretold similar persecution for Himself; but they should not fear, for the Gospel would triumph and their good name would be vindicated. And so He goes on admonishing and encouraging them, with manifest confidence in their fidelity and zeal, and with paternal solicitude for their success.

Another temporary mission, similar to that of the Apostles, is recorded by St. Luke.[12] Seventy (two) disciples were sent out into every city and place whither Jesus Himself was to come. They returned with joy, and apparently with some vainglory, saying: "Lord, the devils also are subject to us in

[11] Matt. 12:7, 8.

[12] 10:1-20.

Thy Name." A gentle correction was necessary, and it was given: "Rejoice not in this that spirits are subject to you: but rejoice in this, that your names are written in Heaven." Another fault corrected by the Master.

Yet a longer and severer training than any other was the toilsome, abstemious, homeless life the Apostles passed with Him who had not whereon to lay His Head. They had left all things and followed Him; and great indeed must have been the love for Himself that He inspired, and strong the influence by which He bound them to Himself, to sustain them on their daily journeys and long fasts and uncertain entertainment through the mountains and hills of Galilee. We have seen that they had sometimes to take the keen edge off their hunger by plucking ears of corn. At another time, coming from Judea through Samaria they reached the Well of Jacob near Sychar, hungry and foot-sore. They left their beloved Master, "wearied with the journey", at the place, while they went into the city to buy food (probably unleavened bread and dried fish). On their return they set out their simple fare and asked Him to eat. Was it to give them a lesson in control of appetite, that He said to them: "I have meat to eat which you know not.... My meat is to do the will of Him that sent Me, that I may perfect His work"? Were it so, it would be in perfect accord with His custom of turning trivial incidents to spiritual profit. However, be this as it may, the story of the weariness of Jesus and the resting by the Well of Jacob in a hostile country, with other lessons, reveals to us the physical hardships of the life in which the Apostles were trained. And the training was wisely adapted to its purpose; for they were destined to go out into the world empty-handed, without earthly patron or friend, and to cross mountains and deserts, hungry and foot-sore, planting the Gospel as they went, here welcomed and honored as Heavenly messengers, there scourged or stoned as enemies of the human race. "Euntes ibant et flebant mittentes semina sua."

If the school in which the Apostles were taught and trained should be the model of the Ideal Seminary, there ought to be training in it, and such training as will make the alumni workmen that need not be ashamed, rightly handling the word of truth.

Living with Jesus, seeing day by day manifestations of His Mercy and Power, listening to His public teaching and His private instructions, embodying that teaching by assiduous exercise in their daily lives under His direction and supervision,—this was the education and training of the Apostles, and constituted the work of the Apostolic Seminary. With fullest allowance for diversity of circumstances this also must constitute the work of the Ideal Seminary. Whatever else enters into its constitution, these four elements must be found in it, must be its predominant features, and must be maintained in the order of their importance: first, His life; second, His works, in Scripture and history; third, His teaching, doctrinal, moral, and ascetic; and fourth, His training.

But where in this twentieth century have we Jesus to live with? or any miraculous work of His to confirm our faith in Him? or His direct teaching to be spirit and life to us? or His training, moral and ministerial, to enable us to represent Him worthily in the delivery of His message of salvation to mankind? We would gladly enter the Apostolic Seminary, and sit at the feet of the Divine Teacher, and follow Him along the highways, through the green fields, and over the steep gray mountains and hills of Galilee and Judea. But that Seminary is no more, and the Teacher has gone back to His Father; and what is offered to us instead seems to be an educational centre of philosophical speculation on the tenets and history of Christianity.

Were a modern seminary to be this only or chiefly, vocations to the priesthood would be rare, and aspirants would come only from base, material motives. But it is very different. Jesus Christ lives and works in it, as truly and really as He ever lived and worked among the Apostles. There is a class of Sacred Scripture taught in it which may present His miracles as forcibly and vividly to the ear as in their performance they were presented to the eye; for the record of them is attested by the Holy Ghost Himself. There is also a class of Church history which recounts, century after century, miracles never witnessed by the Apostles, attesting the perpetual indwelling of the Spirit of God in the Mystic Body of which we are members. As to the teaching of Jesus, there are classes of Dogma, Moral, and Ascetic, in which com-

petent teachers expound it in its systematized and developed content and form, not confounding or overshadowing it with subtle speculations, but by the aid of a sane philosophy bringing out its organic unity, as well as its transcendent harmony and beauty. The words of Jesus are still adapted to the Semitic mind to which they were first addressed; but His thought is interpreted to western intelligence. Finally, the modern seminary has the parish, the school, the hospital, the church for its ministerial training ground; while for exercise in the Christian virtues there is a spiritual director to superintend and guide in the practice of them; there is the chapel, the dwelling of our Divine Guest, where faith, adoration, and love are developed; there are study and class-work which give a heavenward trend to thoughts and aspiration, and there are various social relations in which charity and the moral virtues can be practised.

Hence, it is evident that the modern seminary possesses substantially every means and opportunity given to the Apostles to prepare for a holy priesthood. But the means and opportunity will not work automatically. Their efficiency depends altogether on the dispositions and coöperation of those to whom they are given. In the following papers we shall see how those dispositions and coöperation may change the actual seminary of the present into the Ideal Seminary of the future.

NOTE.—The following instances of apostolic training will repay careful study. Several others can be easily discovered, provided the student looks not for parade drill, but for works or words that had the *effect*, and therefore the implied *purpose* of training.

I. MINISTERIAL TRAINING.

1. Baptizing (non-sacramental). John 4: 2.
2. Anointing (non-sacramental). Mark 6: 13.
3. Exorcizing. Mark 6: 13.
4. Healing. Mark 6:13.
5. Preaching. Matt. 10: 1-8.
6. Pastoral Visitation. Luke 9: 6.
7. Care of the Sick. Luke 10: 9.

II. Moral Training.

1. Faith. Matt. 14: 27-31.
2. Hope. Matt. 19: 27; Luke 12: 32.
3. Charity. *Passim.*
4. Humility. John 13: 4-16.
5. Prudence. Matt. 10: 23.
6. Temperance. Matt. 12: 1.
7. Fortitude. Matt. 10: 16-42.

THE PRETENDED MONOTHEISM OF AMENOPHIS IV.

MONOTHEISM, now the common heritage of all civilized peoples, was for a long time professed by the Jewish nation alone. Jewish monotheism, moreover, was no shadowy apprehension of a portion of the truth such as is at times to be met with in the case of other peoples, but exhibits all the substantial elements of the doctrine; and since in the course of this article a spurious form of monotheism comes up for consideration, it is well to recall here briefly what those elements are. Monotheism, therefore, as we have it and as centuries ago it presented itself to the Jewish mind, not only restricts man's worship to one God—monolatria—but denies the existence of any other God than Him whom it proclaims Creator of Heaven and Earth, of all things visible and invisible, of men, nay even of the sun and stars and other heavenly bodies; acknowledging, however, no community of nature or being with created things, but possessing over all a sovereign dominion and right to their homage and obedience.

Such is monotheism and to this doctrine the Jewish nation cleaved with a tenacity all the greater for their belief in its supernatural origin. For the Jews held that their doctrine was derived, not from any natural cause, but from God Himself. It was the great Creator who in His condescension had deigned to intervene and manifest Himself in the first instance, to the father of all mankind and, afterwards, during the course of ages, to the prophets of the Chosen People, of whom Abraham, their father and the friend of God, was the grand prototype.

This supernatural intervention in Israel's religious development, though at once so worthy of the goodness of God and so

necessary for mankind, ever prone to err in its thoughts about divine things, does not find favor among some of our contemporaries, and attempts have been made to discover in history a more satisfactory origin of Israel's monotheism. It is the purpose of this paper to discuss one such attempt.

It has been suggested that the Hebrew people might have received their monotheism from Egypt, whence they went out to take possession of the land of Canaan. In particular, Prof. Winckler [1] has put forward the name of Amenophis IV, one of the pharaohs, by some called Amenothes IV, or again, according to a new name which he assumed, Khouniatonon. This king, whom many like to style "the heretic king", was promoter of a great religious reform in the fifteenth century before our era; and it is this reform wherein some have thought to find a clue to Israel's monotheism, which we now propose to discuss.

Before introducing the person of the reformer, it is well to form for ourselves an idea of the times in which he lived. It was the most glorious epoch in Egypt's history, following as it did on the wars of independence and conquest and the reorganization of the country under Ahmôsis I and his immediate successors. The nation was itself again, free to develop itself and pursue its destiny along its own lines. The national movement which brought about these results originated at Thebes, which owing to its position was less exposed to Semitic influences than the cities of the Delta. Thence it gradually spread to the rest of the country and, gaining impetus in its progress, finally drove the Semite far beyond the Egyptian frontiers, back even to the gates of Asia Minor, subjecting on its way the whole of Syria to the yoke of the pharaohs. As a consequence, therefore, of these wars with her oppressor, Egypt not only recovered complete autonomy, but became ruler of a large stretch of territory beyond her borders. The situation would seem from an Egyptian point of view satisfactory in the last degree but it was not without its drawbacks, for an undue extension of territory never fails to be a standing menace to the cohesion of an empire. The purity of the Greek spirit, for example, was not the same after

[1] Winckler, *Abraham als Babylonier, Joseph als Aegypter*, p. 31.

as before the triumphal march of Alexander, and later on conquered Greece imposed its genius on victorious Rome. The Egypt of the pharaohs was too advanced in culture and, especially, too proud of its superiority to allow such an ascendancy over her on the part of Asia as was afterwards exercised by Greece over Rome; yet she was unable to prevent the influx of numerous foreign elements. The spirit of exclusiveness receded with the expansion of the frontiers.

Art, ever in touch with life and reflecting its modifications, became permeated by the new spirit, as is evidenced by what remains we possess of the compositions of the time. The collections pertaining to the Ancient and Middle Empires in the museum at Cairo include masterpieces which have not been surpassed. Sheik el-Baled with his look of calm assurance, King Kephrin confident of his strength and authority, Prince Rahotep and his wife, Nofret, in the serene enjoyment of their domestic bliss—these are admirable reproductions of the living reality, and the assured look of the eyes, whose range, for all that, is strictly limited, serves to give these compositions that mingled air of narrowness and self-sufficiency which characterized the older Egypt. Other examples of this spirit are to be found in the tombs of Sakkara, where all the mural decorations are but repetitions of the same scenes of Egyptian life. The figures are alike, the actions unchanged; and it is doubtless due to this uniformity of type and scene that Egyptian art has come to be regarded as monotonous. But if we turn our attention to the statues and basreliefs of the eighteenth dynasty we are immediately struck by the contrast. It is as if a new world were opened upon our view: one might almost say a modern world, for, combined with an evident striving after the beautiful and the expression of a more matured thought, a greater variety is everywhere manifest, and a more alert interest in the world outside. Noteworthy examples of the new turn in art are to be seen in the Cairo Museum. The graceful head of Queen Mont, the statue of Toutmês III, recently discovered by M. Legrain, and that of the god Khonsou, exhibit far greater refinement of feature and expression than had been attempted by the older schools; while mental activity is unmistakably written on the face of Amenothês, son of Hapi.

The other and more obvious result of the wars of conquest was to enrich the artist's repertory with a new store of scenes and subjects. His inspiration was no longer limited to the manifestations of pure nature as traditionally conceived. The riches brought back by the conquering armies, stimulating curiosity and interest in things foreign, rapidly led to a large amount of assimilation. In the Temple of El-Bahari, constructed under the New Empire, it is no longer the fields and marshes of Egypt, its harvests and fisheries, which occupy the walls. These, the traditional ornaments, have been ousted to make place for the country of Pount with its gigantic trees, the huts of its inhabitants, and its strange animals. The queen of Pount is also represented amidst her possessions, and is particularly remarkable as the most striking instance of the fashion which made a certain fulness of figure the surest pledge of the prize for beauty. Again, in the tomb of Rekhmara it is the four quarters of the globe in the attitude of offering tribute that finds a place; Africans from the South, in long array, with presents of elephants and monkeys; Lybians with the spoils of savage animals, Lybians bearing objects of art; and, lastly, Cretans or Keption, with vessels of gold and silver and even pottery, but pottery that had passed through the hands of an artist.

Egyptian art therefore under the New Empire was deeply penetrated by exotic influences, but owing to the close connexion existing between art and religion it is easy to conclude that the former could not be so affected without a corresponding influx of new ideas into the latter. A somewhat parallel situation in Grecian history, already referred to, may again serve as an illustration. After the conquests of Alexander, the Greeks were as proud to be cosmopolitan as contemporaries of Pericles might have been to be under the Aegis of Pallas Athene, and by a natural counter-stroke that goddess lost not a little of her prestige in the minds of those thinkers who felt forced, in the face of the new discoveries, to ask themselves whether the entire world had not its God also. Assuredly, Egyptian thought in the fifteenth century B. C. was incapable of such an elevation as this, but even when due allowance has been made for the intellectual disparity between the peoples concerned, there yet remains a

sufficient analogy between the two situations to justify our insisting upon it.

After this cursory glance at the monuments immediately preceding the times of Amenophis IV, we are in position to approach more nearly the question of the religious reform inaugurated by this monarch. Such a reform, however, is of its nature unintelligible without some previous notion of the state of religion in Egypt anterior to it.

Briefly, then, it may be stated that Egypt has *always* been the religious domain of the sun. But this word *always* must be understood both here and elsewhere with the necessary restrictions. During recent years the works of Professors Morgan and Petrie have aroused considerable interest in prehistoric Egypt, that Egypt namely which preceded the invasion of the race, which with Menes inaugurated the civilization of the pharaohs. For the purpose of the investigation we are pursuing we need not go so far back. It will be sufficient if we commence with the Egypt for which we possess written historical documents, the Egypt of the pharaohs having commenced 4,000 years before our era. From that moment the sun reigned in Egypt, and amongst the many gods adored each within his own territory enjoyed a kind of supremacy from the first cataract of the Nile in the South to the mouth of the river in the North, and, what is far more remarkable, as well beneath as above the earth. In fact it is one of the most striking peculiarities of Egyptian religion that the sun is god both of the dead and of the living. He illumines the living during the day, but in his nightly course he passes amidst the abodes of the dead, and lavishes on them also his blessings and favors. This was not the conception of the Babylonians, for whom Sheol was a region ever plunged in darkness, and ruled over by the atrocious Nergal, and the not less terrible Eresh-Kigal; nor was it that of the Greeks, who admitted no authority in their supreme Jupiter over the kingdom of Hades.

Listen, on the contrary, to this old hymn placed on the coins inserted in the coffin of an ancient Egyptian. It is the living who in the first place enjoy the favors of the god:

Hail to thee who risest on the horizon! . . . Praise to thee! cry

all the gods, thou the child beautiful and beloved! When he rises, men live, and the nations acclaim him. . . . Thy uraeus overthrows thy enemies; thou art joyful in thy bark, and thy equipage is happy . . . ; and thou rejoicest, lord of the gods! in the work thou hast created; they rejoice; the waters of heaven turn azure in thy presence, and the ocean glitters in the splendor of thy rays.

But the sun goes down, and, continuing its course along the ocean which envelops the world, arrives among the dead:

The dwellers in the depths lift up their hands and praise him, and bid him welcome, . . . their eyes reopen at his appearance, and their hearts are filled with joy on seeing him. He hears the prayers of those who lie in their coffins, relieves their pains, and drives evil far from them. He restores breath to their nostrils.

This conception of the sun's activities was taken hold of by art, and the figure of the solar bark advancing in triumph along the waters of the other world became one of the most familiar ornaments of the papyrus rolls. But the dead were not assured of a new life, unless they were able to climb into the bark, and so elude the enemies who never ceased to pursue them with threats along the dark roads of death. This universal character of its empire brings out the supreme importance of the worship of the sun; for, being regarded, not merely as the bountiful provider of the living, but also as the god-saviour of the dead, it became inextricably interwoven with everything religion holds most sacred and binding.

The sun, then, was adored throughout all Egypt, but did not everywhere bear the same name. At Heliopolis it was called Har-Harachle, or Ra, while at Thebes it was, or rather became, Amon-Ra. This latter name has a history of its own which it is worth while pursuing for a moment. The composite form Amon-Ra points clearly to the fusion of two distinct divinities. The god Ra presents no difficulty: he was the sun itself; but Amon's origin is more obscure as befits the name which signifies "hidden". For a long time he was only a provincial god, viz. the god of Thebes, when Thebes was but a small village. So much is certain, but there is reason to think that he was not indigenous even there. He resembles not a little the god Min, whose cult, in the opinion

of Prof. Petrie, was introduced into Egypt from the country of Pount by the Egyptians of the pharoahs. However this may be, Amon had not originally a solar character: his function was rather to preside over generation. Afterwards, however, when Theban princes became masters of all Egypt, and sat on the throne of the pharaohs, their god naturally became lord of the gods, but in order to avoid a conflict with Ra, in which he was sure of being defeated, he became Amon-Ra or Amon, the sun. Thus were reconciled the hereditary preferences of the pharaohs and the traditional feeling of their subjects; and Amon-Ra became very popular. His greatness increased with the power of the sovereigns and he was enriched by their conquests. He shared in what booty was taken, and into his coffers flowed the most precious treasures of Ethiopia and Asia. His territory extended beyond measure, and the number of his priests was continually on the increase. Thus it came about that Amon-Ra had reached the summit of his glory, and his priesthood the zenith of its power, at the moment the reform-movement declared itself and led a fierce attack on him and his worship.

Indications of the coming storm had not been lacking. Amenophis III, father of the Reformer, had set up in Thebes itself the worship of Atonon. Atonon was the solar disc, and as would appear intended only at first as a simple variant of the popular worship; but Amenophis IV was to go much farther. This king's name was itself a witness to his parent's faith and confidence in Amon, and, what is still more worthy of remark, he himself seemed to ratify their choice by retaining it for a time, on reaching the throne, in public inscriptions, as in the tomb of Sheik Gourna near Thebes. In fact it was not until the fifth year of his reign that he declared war on Amon, and had the name of that god erased without pity from all the texts in which it had hitherto figured. Atonon became the official god of the empire, and Amon was cast aside. It might be thought that Amenophis IV, having become aware of the real origin of Amon, wished only to replace him by a more authentic solar deity. Such, however, could not be his whole thought, for then he would have only to restore Ra, the true solar divinity, in place of the hybrid Amon-Ra. This he did not do, and for another reason. Ra

had been usually represented with a human form and hawk's head surmounted by a disc without rays, from which a uraeus projected. This anthropomorphism did not please the reformer, who wished that the sun, since it was itself the recognized divinity, should be worshipped under its own form, namely a radiant disc. This realism nevertheless was not pushed so far as to exclude the addition of hands outstretched to bless, give life, and perhaps receive offerings. Sometimes also serpents were added, recalling the symbolic serpent-uraeus projecting from the sun in the older figures. Under this form, then, Atonon became in some sort the only deity of Egypt, inasmuch as, though the other gods with the exception of Amon who was the declared enemy, continued to be tolerated, and, though one might still believe in Ptah, Hathor, Osiris, or Isis, nay even, though the king himself according to the texts ceased not to adore Ra, Horus, and Harmakhis, yet was his homage and that of his adherents so exclusively directed to Atonon that he may be regarded as their only god. Perhaps, moreover, in the toleration extended to other gods, we should see a concession to established usages with which even the pharaoh could not venture to break. To grasp the king's thought in its entirety, we must observe its development untrammeled by antecedent local prejudices in his newly-founded capital.

For in fact a new divinity rendered necessary a new capital. The break with the past was to be complete. The king had changed his name, Amenhotep, which recalled the god Amon, for that of Khouniatonon, the glory of the sun's disc. In a like spirit he founded a city which he named Khouitatonon, horizon of the sun's disc. It was thus Constantine, on his conversion to Christianity, understanding how impossible it would be to induce Rome, pagan as it was to the foundations of its walls, to follow his example, resolved on erecting on the shores of the Bosphorus a new city, which from its foundation became the Christian capital of the Empire. Khouniatonon's aim in his new foundation is as unmistakable as that of the Christian Emperor. The older capitals of Egypt were abandoned, Thebes, because full of Amon, and Memphis, because the seat of the worship of Ptah, and, while, hitherto the centre of gravity of the Empire had

oscillated between North and South, Khouniatonon made a bold attempt to fix it in Middle Egypt, at almost equal distance from Memphis and Thebes. This place, now lying between two wretched hamlets, El-tel and Hagkandil, bears the name of El-Amarna, and has become famous of late years, by the discovery in the palace of Amenophis IV of the correspondence which passed between him and the princes or kings of Palestine and Mesopotamia.

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[TO BE CONTINUED.]

THE STORY OF A MODERN CAPUCHIN.

(*Concluded.*)

"YOU have, I admit," said Lacordaire in one of his Conferences, "the truth in your books and in your academies, in the minds of your decorated and endowed professors. But, lower down! Who will carry the truth lower down? Who will distribute the light of knowledge to the poor country people? Who will go to find out my brother the people, for the sole pleasure of discoursing with him about the truth, of talking simply to him of God between to-day's and to-morrow's toil? Who will take to him, not a dead book, but that priceless thing, a living faith, a soul, in a word—God made sensible in the tone of a phrase; faith, the soul, and God saying to him together: 'Behold me, a man like thee. I have studied; I have read; I have meditated for thee who could not do so; and I bring thee knowledge. Seek for no far-fetched demonstration of it; thou seest it in My life; love imparts to thee its language, which is truth.' Who can, who will venture to talk thus to the people, unless it be the apostle of the people, the Capuchin with his cord and his bare feet? The Church, in its productiveness, had prepared golden mouths for the poor as well as for kings; it had taught its envoys the eloquence of the cottage as well as the eloquence of courts. If you, men of the cities, need to hear accents which may not have yet struck upon your ears, the man of the fields also needs them. The poor man, as well as you, wants the eloquence that thrills; he has feelings to be moved, corn-

ers of his heart where the truth is slumbering, and where eloquence alone ought to surprise and awaken it. Let him hear Demosthenes; and the Demosthenes of the people is the Capuchin."

Such a Demosthenes, literally and metaphorically, was Père Marie-Antoine. He showed the people wherein lay their real strength, their moral force, their true greatness. If he did not, like the Dominican eulogist of his brethren, revolutionize pulpit oratory and initiate a new departure, he gave an impetus to a reaction against what are called "classic sermons", which abounded in France in the second half of the last century. "Never perhaps," observes Père Ernest Marie, "were so many preached, and never was preaching more barren. Great orators had given the *élan*. Charged by Divine Providence with a special mission, and gifted therefor, they had evoked admiration, filled churches, created a religious movement at an epoch when opinion, alas! took no interest in high things. But, in the wake of these inimitable masters, one saw, with stupefaction, arise an army of preachers, posing as their disciples, preserving their style without having their talent, with inflated voices, rounded periods, assuming learned poses, deforming the word of God, and bringing into the pulpit those faults which Leo XIII was lately obliged to rebuke. One preached a whole month of Mary without ever once uttering the Virgin's name, whom they called the type-woman; they gave, in presence of ladies, a whole Lenten course on hypnotism; made all the conferences of a retreat to young girls revolve on anemia and neurosis; while to illiterate peasants they preached on Christian socialism—everything was introduced into the pulpit except the Gospel. The 'two grand monks of the century' created a reaction against this style, still more mischievous than stupid: Père Marie-Antoine among the people, Père Monsabré before the élite of the nation in the pulpit of Notre Dame."

When the Capuchin friar began to preach in a simple, familiar, catechetical style, there were talented pulpit orators, even in Toulouse, but none exercised[1] such a sway over the people, effective and lasting, as he wielded. The editor of a religious journal, one Christmas, assisted at the ceremonies

[1] *Le Saint de Toulouse*, p. 341.

in the different churches and compared several preachers. Whilst one preached philosophy and another made literature, Père Marie-Antoine recalled the Gospel. The unadorned and austere language of Holy Writ excluded literary dilettantism and applied a remedy to the vanity of the orator who preached himself instead of Christ. It is said that his preaching was a combination of every style; that in listening to him one fancied he heard several preachers at the same time, Fénelon's enchanting poetical phrases alternating with Massillon's unction. We have several pen-portraits of the tall, austere Capuchin in his worn and patched habit, with his white flowing beard, his sparkling eyes, and his sweet smile, giving full vent to his burning love of God and souls—his one absorbing passion—in original language, bold, bounding, indifferent to mere ornamental elegance, giving improvised expression to every unforeseen inspiration as rapidly as it struck him, in an instant running the whole gamut; language copious and rich, full of color and contrasts and quite unlike the measured method of ordinary discourses. Everything about him preached Franciscan poverty. He belonged to other times and other manners; the primitive times of the Portiuncula and Rivo rather than that of Friar Elias of Cortona and the Sagro Convento. He personified the thirteenth century, a living contrast to the present with its Modernism and *mollesse*. "How often," he said, "not having had time to prepare grand and important sermons which had to be delivered before numerous auditors and even in cathedrals, it was enough for me to stop at a street corner a little child, to get him to join his hands and say with him a good *Ave Maria* that my sermon might speedily come into my mind." The panegyric he preached at the jubilee celebration in 1875 at Saint Bernard-de-Comminges must have been one of these inspired utterances. "A man could not speak thus of the saints," says the chronicler of that event, "without being of their family and having long lived their life." "If the good God came back to earth," said a French peasant, "He would not preach to us otherwise than did Père Marie-Antoine." Unbelievers as well as believers felt his influence. "If there was a Père Antoine in every canton," said a leading Freemason, "the churches would be too small for their congregations." "I

believe," declared a curé, "if he said to my parishioners at the close of the mission: 'My friends, follow me, we'll all go together and cross the Garonne at its deepest part,' they would all follow him like one man." His sermons were not readily forgotten. His passing from village to village resembled a triumph. When they knew he would pass their way the villagers would turn out and wait long hours for the happiness of seeing him, of kissing his crucifix and hearing him speak. The mother of a religious made novenas to obtain this privilege.

Discourses, however fervor-inspiring, would, particularly among an emotional people like the French, subject to so many sapping influences, be insufficient without some organization to keep alive the spirit of piety they enkindled. An experience of thirty years proved to him that a parish without a confraternity is a parish without piety, and consequently a lost parish. The Third Order of St. Francis was what he chiefly relied on. At first regarding it, from the primitive viewpoint, as an extension of the religious life,[2] accessible only to those striving after the higher life while compelled to live in the world—religious in spirit and practice, but lacking the cloister—when Leo XIII gave it new Constitutions and modified its Rule, making it more adaptable to present-day needs, he exerted himself to popularize and extend it, publishing a *Seraphic Manual*, containing a valuable commentary on the Rule and a treatise on practical direction. "It is by the Gospel," he said, "that our Lord has saved and sanctified the world: St. Francis is a new Christ, a new Saviour; he will reform the world by the Third Order, which is only the Gospel in practice. Society is only saved by applying an effective remedy to the wounds from which it is wasting away. The three great wounds of contemporary society are: the revolt against authority, selfishness, and sensuality. Now the

[2] He had this view in mind when he recommended it to a group of young seminarists who sought his counsel about some pious association they contemplated forming, and when he wrote in one of his books: "The Third Order is not yet the triumph of love: it is the anchor lent to the poor vessel, and cast in the midst of the storm, to prevent it from foundering, while the religious life is the haven. The Third Order is the ray which comes to console and rejoice the poor prisoner in his captivity: the religious life is the full sunlight of freedom in the pure sky and in the midst of blossoming flowers." *Bernadette*, p. 76.

Third Order of St. Francis is precisely nothing less than obedience, penitence, and charity. Enter then into the Third Order of St. Francis, and you will save society."

It was sometimes said that his southern impetuosity, *the fougue méridionale*, was ill adapted to missionary work in other parts of the country, in the West for instance, Poitou, La Vendée, and Charente; but they became, in the sequel, a land of prodigies. A self-denying missioner who imposed such suffering on himself as to trudge barefoot through snow and mire in the depth of winter, the worn-out thongs of his sandals having broken, was received with respect and listened to with reverence. Veneration increased to such an extent that all the stuff of his mantle was cut away bit by bit, and not enough was left to cover his shoulders. Legitimist and royalist from family traditions, he found himself at home in La Vendée, where so many memories appealed to him. At the recollection of the exploits of those heroic Vendeans, sons of the Blessed De Montfort, who, with the Sacred Heart on their breasts, struggled and died for throne and altar, his enthusiasm rose to its highest pitch, and, more *chouan* than the *chouans* themselves, he harangued the descendants of those valiant men as a Lescure, a Charette, or a Laroche Jacquelin might have done.

He appeared among the inhabitants of the Rouergue, the Vendeans of the South, like a new Peter the Hermit to lead 5400 pilgrims toward the Pyrenees. Mgr. Bourret, Bishop of Rodez, after hearing him preach on the Transfiguration, a sermon delivered just after the election of Leo XIII, and which he figuratively applied to the Papacy and the new Pope, enthusiastically exclaimed: "*Nunquam locutus est homo sicut hic homo.*"

It was on the sunny shores of Provence, at Marseilles, and Toulon, he had first made his voice heard. He often returned thither and renewed the successes of previous preachings. Marseilles is the sister city of Toulouse, and the character of the Provençals predisposed them to relish the enthusiasm and *fougue* of the great popular preacher of the South. In a letter to his parents he thus records his impressions of the busy, bustling little city of Cette: "I am inundated under the waves of a population more mobile than the waves of ocean,

more noisy and frothy than its billows. Cette is a city of winds and storms, as it is also the city of clear skies and brilliant sunshine. It is perpetual change and motion; the unexpected is its normal condition: everything is turning there, heads, earth, sky, and sea; everything is in succession and everything gets mixed with unheard-of rapidity; nothing is seen but vessels leaving and vessels arriving, barques that shoot over the waves and rock, are engulfed as it were and reappear again; nothing is seen but galloping children, crying women, smoking men, floating flags. I have seen Paris, Rome, Lyons, Marseilles, Bordeaux, well! all that seems the calmness of solitude in comparison with this little nest of mariners suspended between heaven and earth on this mountain, surrounded on every side by the sea. But what is consoling is that if there are souls agitated about the things of earth, there are also many more than I have seen elsewhere who are exercised about the things of heaven. They rush more eagerly to church than toward the harbor and the market, and my great trouble is to somewhat calm those impetuous waves so as not to be completely engulfed. The church where I am preaching is the largest in Cette; were it ten times larger it would not suffice. It is necessary to separate the congregations, at one time the men, at another time the women; and one never sees the end of them. It is a real miraculous draught which presents itself; the biggest fishes contend for the pleasure of filling my nets."

The sermon was at eight o'clock, but people were there from three o'clock in the afternoon to secure places: the chairs were besieged and captured by assault; more than a thousand backsliders returned to the practice of religion, including about twenty old men who had not yet made their First Communion. He often returned to the celebrated Mediterranean port, leading pilgrims to La Salette, which overlooks the city from its elevated site on the hill of Saint-Clair. The ascent was made on Tuesday, 20 February, 1878, before dawn to offer up prayers for the election of a Pontiff in succession to Pius IX. The gilded statue of the Blessed Virgin on the belfry of St. Louis, enveloped in moonlight as with a radiant garment, shone brilliantly. " O Mary, show that you are our Mother, in giving us a Pontiff according to God's heart ", was

the prayer they uttered. Suddenly, the Capuchin relates, a resplendent star became visible in the direction of Rome, so large, so radiant that he took it for a harbor light. "No, no," exclaimed the pilgrims, "it is not, it is really a star!" "Ah! it will be then our Sovereign Pontiff, the *Lumen in Coelo*!" said Père Marie-Antoine. That very day Leo XIII was elected.

Marks of respect and veneration did not always signalize his apostolate. Like the Apostles themselves, who were buffeted and reviled, he had often much to endure in the way of rough treatment: as when a free-thinker threatened to shoot him, when a mason from the top of a scaffolding flung a trowel full of mortar down upon him, when during a mission at Gençay in 1899 a man whom he accosted in the street brought his stick down upon his head, leaving a blood-stained mark upon his face, and when people, irritated at his freedom of speech directed against their disorderly lives, shut him and his companion up in the church and turned the key on them. Under the head of "Tragic Missions" the biographer details three incidents, selected out of many, which show how Providence visibly intervened to confirm the missioner's warning words, creating a feeling of salutary fear among the people. He himself prefaced his autobiography with the observation: "Each mission would deserve to have its own history; for upon a common background each has its particular aspect. If one wanted to relate them all, it would require twenty volumes."

After 1880, in proportion as his strength decreased, his sermons were less frequent. Some curés, in parishes difficult to manage, dreading his apostolic liberty, no longer requisitioned his services. The days were becoming more evil; he ceased to find among his auditors the simple faith in the midst of which he had lived. His zeal met with unforeseen obstacles; so, modifying his tactics, he abandoned stimulating great popular movements, which ran the risk of remaining barren, and applied himself rather to encouraging and exhorting pious souls by the hidden influence of the confessional, whilst extirpating more energetically certain vices which poisoned the moral atmosphere. The fruits of his last missions were consoling, but in comparison with previous missions he said they were shadows.

Attracted as much as ever toward the sanctuaries of Our Lady, he led a group of Toulouse pilgrims to La Salette in 1888; two years afterwards he preached at Notre Dame du Laus, where the Blessed Virgin formerly appeared to a shepherdess, the Ven. Benoîte Rencurel, whose tomb on certain days exhales a mysterious perfume; and on 8 September, 1892, at Notre Dame du Peuple at Draguignan, where he said: "During my long life as an apostle I have been under many skies and on many shores: in Rome and in Jerusalem; in Spain I have seen Our Lady of Montserrat; in Italy I have seen Our Lady of Loreto and Our Lady of Angels; in France, Our Lady of La Salette, Our Lady of Lourdes, Our Lady of Victories, Our Lady of Fourvières, Our Lady of La Garde, Our Lady of Garaison, and many others. In those sanctuaries I have seen multitudes acclaiming Mary, singing her glory, blessing her name. But nowhere as at Draguignan have I seen such a touching, such a delightful family festival: it is something intimate and filial; it is the fusion of hearts I admire here. The heart of the people is blended with that of Mary, and Mary's heart in that of the people." Then, glancing at the other side of the picture, he exclaims: "What, alas! has become of the vow of Louis XIII? In Paris, in Lyons, in Marseilles, the Virgin is a prisoner in her temple; but here, what a triumph! What a solemn march! Your streets, your public squares are the way, every house is a station."

In September of 1894 he was at Pellevoisin, on the smiling hill which reminded him of the chapel of St. John of the Mountain near Jerusalem, where the Blessed Virgin chanted her *Magnificat.*

His last mission was in the March of 1903 at Vignaux in the diocese of Toulouse, and his last public utterance was during the Lent of that year at Mende, where he saw a revival of what he calls "the antique and grand faith of our fathers", and witnessed triumphant evidence of it in a moving spectacle which raised his heart and filled his eyes with tears—a procession of the Passion on Holy Thursday night, when the legion of barefoot penitents who formed it, clad in large white robes, the men having their heads entirely covered with a hood, carried an enormous heavy cross along the snow-covered

way, one bearing it on his shoulders and another supporting it, both bending the knee at every step—a spectacle unique perhaps in France. After that he never reäscended the pulpit. Relegated to his convent, and reduced to silence, he fought the good fight with another weapon—the pen—for, even in his old age he did not cease to be a combatant, as he declares:

> Ma bouche se taisant, ma plume est une épée,
> Bien rapide toujours et toujours aiguisée.
> Ne pouvant plus prêcher, je combats l'ennemi.
> Toujours la plume en main, sans trêve ni merci.
> Plus grandit le peril, plus grandit ma vigueur,
> Et je vole au combat sans reproche et sans peur.

The pen was no new weapon in his hands: he had wielded it at intervals all along; but toward the close of his life he was constrained to have recourse to it oftener. He had taken it up to administer a very caustic and cutting castigation to certain journalists who had misrepresented and maligned him; and when the head of the house of Bourbon, the "great monarch" whom pseudo-prophecies designated as the coming saver of France and restorer of the old monarchy, died in a foreign land, and the Duke of Orleans suddenly made his appearance on French soil and was as suddenly arrested, he took it up again to write to the prisoner of the Conciergerie, impressing upon him that God alone can raise or overturn thrones, for he was a firm believer in the legitimist legend and ardently desired another restoration. "The Republic in France," he declared, "is the devil"; to him it was freemasonry, persecution, and the spirit of evil incarnate. He was therefore among those good French Catholics who were "scandalized" at the Algiers toast and wrote a remonstrance to Cardinal Lavigerie, who slightingly referred to him as a "monk from the South well known for his mystic eccentricities". But when it was followed by the historic letter of Leo XIII to the French bishops counselling French Catholics to "rally" to the Republic which was clearly the expression of the national will, Père Marie-Antoine, Catholic and Roman to the finger tips, loyally supported the Papal policy and published a work in furtherance of it, *Le Salut par le droit Chrétien et l'obéissance au Pape*, praised by Cardinal Rampolla, who wrote in the name of the Holy Father to the au-

thor. In recommending the acceptance of the Republican regime, the Pope of course did not mean that Catholics should tamely submit to the many acts of injustice done by those who upheld it, who are at once the worst enemies of the Republic and of the Church, but, in removing every pretext for persecution, to strengthen the hands of Catholics struggling for the right. It was in this sense that the Capuchin rightly understood it, emphasizing it in books, pamphlets, articles in the papers, and letters which he did not fear to write to powerful personages, addressing himself to the Presidents of the Republic through the medium of several letters to Mdme. Carnot and Mdme. Faure. To the former he wrote: "Tell your husband, I conjure you, that he will be unhappy and that he will make his wife unhappy if, like his predecessors, he puts God aside in his words to France and in his government. It is written that those who do *shall perish*. Your husband seems to be good, honest, compassionate toward the wretched, the poor, and the lowly: it is well; but that is not enough; it is only humane, and the pagans did as much; that does not suffice for a Christian nation. *God should have His place in the government*, and be named by him who governs every time he addresses the nation. A man has no right to govern men, if he does not derive that right from God Himself. You know, Madame, without religion a nation is lost. Now, I ask you, who ought to honor religion and cause it to be honored and respected by his example and his speech, if not he who governs? In our nation two laws directly make war upon God: the school law, which deprives parents of the liberty of having their children brought up as Christians; the military law, which takes away priests from the Lord's altars. Your husband has had the misfortune, before becoming President, to avow himself, in his declarations as deputy, to be a partisan of these two laws. Let him now take care of making this declaration; if he does so, he will not escape *punishment from God*. It was while praying for you and your husband I felt myself urged to say these things to you. It is for you and your husband's happiness and that of France I say them to you."

The italicized words were underlined by the writer, whose grave warnings, renewed in another letter written in 1897,

were realized in the tragic sequel. After the burning of the Charity Bazaar, he sent to the President and Mdme. Faure a brochure he had written, saying: "Permit me to make you an overture, and to give you at the same time the greatest proof of the respectful esteem I have for you, Madame, and for your dear husband, of my solicitude for the salvation of your soul and his. This salvation is for him, you know, the one thing necessary. All the *éclat* in the world, ovations, applause, human favors are only smoke and contemptible vanity. *Death, terrible, inevitable death pursues him, and eternity approaches.* The higher he is elevated, the more he is menaced; let him remember Carnot, and now Canovas.[3] The higher he is elevated, the more responsible he is, and the more he ought to tremble. Let him examine his conscience. To miss Mass on Sunday—a mortal sin; to omit the great Easter duty and annual confession—a mortal sin; to sign unjust decrees and laws—a mortal sin; to give crosses of the Legion of Honor to impious mayors who hinder religion and put obstacles in the way of its practice, who placard impiety, forbidding processions and encouraging evil—a mortal sin; in fine, to belong to secret societies condemned by the Church, and whose members are excommunicated—a mortal sin and excommunication. Things being thus, is there not reason to tremble, Madame, for the salvation of your dear husband? Is there not reason to tremble, when it is of faith that a single mortal sin is enough to condemn one to hell, to eternal hell? And that terrible cry of the Gospel: 'He that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone were hanged about his neck, and that he was drowned in the depth of the sea',—is it not dreadful? It is written, Madame, it is written, and no one can efface what is written. What a subject for just dread and serious reflection for your husband, and for you, what a subject for tears and prayers! Tell him on my behalf, I warn him in the name of the Lord."

He thus alludes to the mysterious death of Felix Faure in a letter to Mdme. Loubet: "Madame, it is an old missioner who writes to you, that through you his voice may reach your

[3] Prime Minister of Spain, assassinated at the baths in the Basque provinces by the anarchist, Angiolillo.

husband. I have sacrificed everything from my youth to consecrate my life to the glory of God and the happiness of my brethren. It is fifty years this year since I was ordained a priest and missioner, having consequently a mission and a duty to tell the truth to everybody and particularly to the powerful ones of the earth, because they will have a more terrible account to render to the Lord. I have told the truth to all who for fifty years have been at the head of France, reminding them, on the part of God, what they were obliged to do, and the chastisements God had in reserve for them, if they did not do it. All these chastisements, alas! have reached them. The last two Presidents of the Republic, in particular, have died a violent death.[4] Here is your husband, President of the Republic, like them, *responsible* before God for all the acts to which, by his signature, he gives his sanction. How will he, too, evade the justice of God, if he continues so visibly to let the war upon God and the ministers of God go on under his presidency? Either let him make this war cease, or, if he cannot, let him protest and retire! Otherwise, tell him, on the part of God, the justice of Heaven is nigh, and the chastisement will be still more terrible for him than for his predecessors. I have fulfilled a duty of charity. I am going, in prayer, to ask of the Lord that my voice be hearkened to, for the happiness of your husband and all his, all dear to my heart in the Heart of God."

To M. Briand, the author of the law enacting the separation of Church and the abolition of the Concordat, he wrote: "All that I love is violently assailed. And you, Excellency, you count for much in salvation and ruin: your fate, on the other hand, present and eternal, depends on the part you are going to take." And, after reminding him of the condemnations with which the Pope had smitten the separation law, after quoting the example of Napoleon, after telling him that he could not be a Minister of Worship to attack and destroy Catholic worship, he adjures him not to put in force this law but modify it in concert with the Holy See. "You will not be blessed by God and all France unless you act thus. If, on the contrary, you refuse to do it and join the ranks of the

[4] He predicted in a public letter to Sadi-Carnot that he would be the victim of anarchy if he did not lead France toward God.

persecutors, you will drag France into every calamity, you will entail upon yourself every responsibility, and you will be unhappy in this world and for all eternity. By the desire I have for your happiness, I conjure you to follow the advice of an old man, a friend of France, wishful of your happiness and your eternal salvation."

The disastrous war of 1870, the loss of two provinces and the humiliation of the King of Prussia being proclaimed Emperor of Germany in the sumptuous Palace of the Bourbon monarchs at Versailles, instead of having a chastening influence upon the men to whom power devolved, after the fall of the Second Empire, was followed by the leaders of political thought in France revolting against the unseen Hand that smote them and creating worse disasters by warring against God and religion. In opposition to all the dictates of patriotism and gratitude the very religious Orders whose members so courageously and self-sacrificingly devoted themselves to the service of the sick and wounded during the war were made the victims of a blind hatred of all that Catholics hold sacred. The persecution, begun by Waldeck-Rousseau and consummated by Combes, began in 1880, when Jules Ferry, the author of the famous March decrees, which led to the expulsion of the religious from their convents, thus defined the situation, from his viewpoint, with brutal frankness: "I don't want religious, because I don't want two Frances—clerical France and modern France; I desire the extinction of clerical France, the complete triumph of modern France." Père Marie-Antoine, who was pressed, but declined to allow himself to be put forward for a seat on the General Council in opposition to M. Constans, one of the persecuting ministers, has told the story of the expulsions in his *Livre d'Or des Proscrits*. That of the forcible expulsion of the Toulouse Capuchins from the Convent he had founded, when he energetically protested, took place on 3 November, 1880. The community, after finding a temporary refuge in Spain, returned when the illegality of the decrees had been proved: but when, after the more stringent law of 1 July, 1901, they were refused authorization, Père Marie-Antoine, "laden with years and within measurable distance of his grave", as he says, wrote to Combes protesting once more against the in-

justice of being "brutally expelled from a convent he had founded fifty years ago, of which he was legal proprietor and from the poor cell in which he hoped to die peaceably", asking him what place he would occupy in the pillory of history if he permitted such a monstrous iniquity, reminding him, as a title to his protection, that they were born under the same sky and that the same country sheltered their cradles. "Your uncle, a venerable priest, who was a father to you," he writes, "was my friend; for nearly thirty years I have worked in his parish. I have also paternally received your brother when he wished to enter our Seraphic Order and wear its holy habit.[5] . . . If, despite everything, however, your Excellency, which I cannot believe, should refuse to spare me the pain of expulsion, I beg you at least to spare my old age that of being brutally thrown into the street and left there without a shelter. May your Excellency, then, please grant me the great favor of a refuge in one of the prisons of the Republic of liberty, equality, and fraternity, to live there with the dear prisoners, to be their equal and their brother, to console them in their captivity and open heaven to them! Certain that your Excellency will at least grant me this last favor, I beg you to accept in anticipation the assurance of my lively gratitude." He concludes this letter, in which there is an undercurrent of irony, by conjuring him to reflect seriously putting himself in the presence of eternity. And when the death of Waldeck-Rousseau occurred, the Capuchin, coupling it with that of Gambetta as another object-lesson, asked him: "What does your Excellency think of the morality of this clericalism watching today, Saturday, 13 August, around this coffin,[6] and conducting the obsequies of one who decreed their death? It is a long time, your Excellency, since the prophet uttered the great words you have often repeated and chanted in your clerical youth: 'They have made war on me, and I have laughed at their folly—*irridebo et subsanabo!* And one after another, I know how to put them in their place.' Here are Gambetta and Waldeck-Rousseau put in their place, and they are there

[5] A brother of Combes was for a time a Capuchin. He left the novitiate and died in a madhouse.

[6] Alluding to the nuns who guarded the corpse.

for eternity! Soon, Excellency, soon it will be your turn. '*Erudimini, erudimini.* Be instructed, be instructed.' At least you cannot say but that you have found a friend to warn you."

When, notwithstanding protests and appeals, the closing of the convent church was ordered, addressing the congregation, assembled for the last time, he said: "This house, ours, is fifty years old: I placed it at its birth under the protection of Notre Dame de la Garde; Our Lady has guarded it and well guarded it. The convent has passed through a first crisis; it will pass through this. My brethren, my friends, with full confidence, I say to you—*Au revoir,* in heaven, no doubt; but, before that, here in this convent. *We* shall come back, our persecutors will perish." And when the spoliation came, and seals were affixed to the convent doors, prior to handing it over to the liquidator, the missioner appealed to the courts, begging the magistrates to spare their country this shame and not to make it the laughing-stock of nations, as they had enough of Sedans and Fashodas. "Do not sadden my last days!" he said pathetically. "I hoped so much to die in peace in this dwelling I built fifty years ago, and where I lived with my brethren, doing good and sharing our bread with the poor and the wretched." He had this protest printed and distributed copies in thousands in the streets of Toulouse. The editor of a southern paper who visited him occasionally about this time says: "I was attracted by the grand figure of this monk of another age, who rose up like a giant above the universal abasement." To this journalist he said, as they stood at the convent door: "If they ever come, they will find me there stretched across that threshold, and they shall not enter unless over my corpse." His appeal was of course rejected and the spoliation consummated, but he was allowed to remain as a caretaker with Brother Rufia. "Here I am in May, 1904," he notes in a manuscript bearing the heading *vive la sainte volonté de Dieu!* "guarding at Toulouse, alone with one brother, the convent which Providence sent me. At the approach of the golden jubilee of this foundation, a few days before his death he said: "Great things will take place in France before long; but I shall no longer be there to see them." Meanwhile he consoled himself

by filling the unoccupied convent cells with all the poor wayfarers who came daily for their soup, many of the *mauvais sujets* who preferred stealing the fruit out of the garden, and anything else they could lay their hands on, to working. He knew he was the victim of these *chevaliers d'industrie*: and when remonstrated with, would shake his head and reply: "*Que voulez vous?* They are wretched, we must overlook much in the miserable. The poor are our brethren; let us be indulgent to them. God is so to us! And then, there are hidden pearls among them."

When illness, which threatened a fatal termination, laid Combes low, he wrote him: "The *tempora nubila* have come for you. It is a grace, the hour when two friends meet. Here I am. I come to do for you what your uncle, my holy friend, would do. You have been overthrown, like St. Paul on the road to Damascus. Listen to Jesus saying to you as to him: *Ego sum Jesus quem tu persequeris.* As many children wrested from His teaching and His love; as many victims you have made, so many times you have crucified Him. Say, like St. Paul; 'Lord, what wilt Thou have me to do?' Say it, be converted, return to Jesus. You know what should be done: to renounce Satan, that is to say, his infernal lodges; to smite your breast, weep for your faults, ask forgiveness of God and man; then to throw yourself at the feet of the Lord's priest with great repentance to receive pardon. Do that and you will be saved, and you can enter upon your eternity with peace."

On 13 January, 1906, when Doumer, President of the Chamber, was a candidate for the Presidency of the Republic, he wrote to him: "They tell me you are without religion and that your children have not received baptism. I cannot believe it; impiety being contrary to nature and good sense, would it be possible that an honest, intelligent, energetic man should be without religion? It is then a pure calumny, against which it seems to me absolutely necessary to protest, for the edification of all and also for your honor and the honor of France, which has its eyes on you and wishes to be able to have complete and entire confidence in you, which it could not if, in regard to religion, you were *hostile* or simply *indifferent.* Religion being everything to individuals, families, and na-

tions, religion being the sole source of happiness, peace, and prosperity, all your true friends and all the true friends of God and France expect this energetic protest from you: it should be loud-voiced and solemn. France will be grateful to you for it, and God will bless you."

He promptly sent a card acknowledging the receipt of the letter, which, it is noted, was more than his competitor did. France was ripe for Fallières, who was elected. The next day the Capuchin wrote to Doumer: "There is a law of attraction for souls as well as bodies. The great converter of nations is your patron, let him be your model! Your dear wife, your dear children will be saved through you; heaven will rejoice, and you will feel in your soul a peace and joy such as you have never felt."

From ministers he turned to monarchs. In the Franco-Russian alliance, with his customary optimism he fancied he saw a step in the direction of the long-desired reunion of East and West. Full of this idea he wrote to Czar Nicholas: "Several years ago I begged Father John of Cronstadt to warn your Majesty that the hour had come for Russia to return to the Catholic fold, and to put an end to the unhappy schism which has separated them. I announced to him that *great misfortunes would soon befall her if she did not respond to the call of God.*"

Several times he returned to the charge. In another letter he wrote: "Your Empire, on account of its traditional love for the Eucharist and the Blessed Virgin, is very dear to the Lord: but at the same time His Heart is afflicted by the schism, by its voluntary and culpable withdrawal from the Roman Pontiff, to whom alone Jesus Christ has confided, in the person of St. Peter, the mission and power of governing His Church, giving it plenary power to bind and loose, saying to all His children: 'Remain united to Peter, and only make one with him, for to remain with Peter is to remain with Me, and to separate from Peter is to separate from Me; I wish only one sole flock, and at the head of that sole flock, one sole Shepherd. *Et erit unum ovile et unus pastor.*' Sire, now is the solemn moment for your Majesty to realize this wish of the Heart of Jesus, and to bring about this grand unity. No, no, no more schism, no more separation, but

grand, complete and perfect unity! God wills it! It is for that God has brought together Russia and France, the kingdom of His Divine Heart and His Immaculate Mother; it is for that God has willed this great and mysterious war with Japan, which your Majesty did not wish: God has decreed it from all eternity to make your Empire return to unity and bring light and life to a poor Oriental people, still buried in the darkness of death. But how bring it life, if your Empire itself has not the plenitude of it? Return then yourself first of all, return immediately to the fold of Christ, and invite all your people to follow your example. They will do it, they are so docile, and have so much respect and love for you! The dreadful catastrophe of the loss of your great vessel and the tragic death of your great Admiral ought to open all eyes and make you understand that God absolutely wishes it, and that the hour has come. So much blood and tears ought not and cannot be shed in vain! O your Majesty, the grace is offered to you: the Lord cannot grant a greater one either to your august person or to your Empire. In returning to the Catholic Church, you are going to be an instrument of the Lord and to renew the face of the earth. God wills it! God wills it! Hearken to the voice of His Divine Heart."

On the eve of the assembling of the Algeciras Conference, he wrote to the Emperor of Germany: "Sire, the conference of Algeciras is going to assemble to deal with a question which your Majesty has raised. Permit an apostle of the truth who, for more than fifty years, has preached it in our dear France, to remind you that there is another and much more important question to be dealt with, decisive for your happiness and that of your subjects. It more than ever forces attention in view of the continually increasing socialism; it alone, well solved, can stop this new barbaric invasion of civilization, a thousand times more to be dreaded than the ancient barbarians. *It is the question of returning to the Catholic religion.* Nations, in fact, live by truth still more than on bread and glory. Now Catholicism is complete truth, and Protestantism is complete error. History, the Bible, logic, and the heart condemn it. History tells us that it was an apostate and unchaste monk who established it, and that the worst passions

have been its auxiliaries. The Bible tells what Peter is, what the Pope, his successor, is in the work of Jesus Christ. Logic tells us that religion being 'the unity of the spirit in the bond of faith', this unity is no longer possible where private judgment reigns. Protestantism deprived the heart of its three great consolations: the devotion of the Cross, devotion to the Blessed Virgin, and devotion to the Eucharist. It robbed it of its three means of salvation, all having been lost by a tree, a woman, and a fruit; all are only saved by the Tree of the Cross, the Immaculate Woman, and by the Eucharistic Fruit. For your happiness, then, and for your salvation, for the happiness and salvation of your subjects of whom you are the Father, and who will follow your example, return to the Way, the Truth, and the Life, return to the Catholic fold."

He addressed a similar exhortation to Edward VII on the occasion of the conversion of the Princess of Battenberg, now the Catholic Queen of Spain, united in the same faith as her husband, the young King Alfonso. He wrote to everyone, known and unknown, private individuals as well as potentates. He had an affectionate regard for Henri Rochefort, remembering his sonnet to the Blessed Virgin, and had hopes of his conversion, to hasten which he wrote him: "It is a religious, an old man, who writes to you. As an old man, we are hand-in-hand, you are one like me. Why should not I as a religious have the happiness of grasping it? We are both children of the same Father who is in Heaven, why should we not both love Him during this short life, which is drawing to its close, to merit loving Him together in the life which will never end? Intelligent as you are, having such a noble heart, how could you not love so good a God, a religion which is all truth and all love! You have a heart, upright to *intransigeance*,[7] you detest error. You have a good heart: the poor, the wretched have always access to you. A glance toward Christ, the Sun of Truth, a glance toward Christ, the Father and Friend of the poor and unfortunate, and you are conquered by His love! You become at once a perfect Christian, tasting the delights of peace and perfect joy, both during this life and at the hour of death and for all eternity! Eternity! eternity! The de-

[7] Alluding to the title of his journal, *l'Intransigeant*.

lights of eternity! There, Monsieur Henri, is what my heart desires and I ask from Heaven for you."

He wrote to Jaurès several times. In one of his letters he says: "In a Paris paper I read these words uttered by you: 'I wish to realize human and social perfection, to console humanity for great dreams dispelled, and disclose to it grander ones!' Born in the same department as you and working unceasingly for nearly seventy years to realize as much as possible in myself and in others *human and social perfection,* I am glad, Monsieur le Député, to find my wishes in perfect conformity with yours; but I greatly regret to be entirely opposed to you as to the methods to be used to realize this human and social perfection. I understand that in employing yours you call this perfection a *new dream;* but I do not understand how a logical man, as a professor of philosophy and a practically enlightened man like a Deputy should be, can call a *dream dispelled* that which constitutes the happiness of thousands of human beings living near you, which is the substance of their present life, awaiting the future life which, consequently far from being a dream, is the most permanent and most indisputable of realities. It is well that you should know the basis of this reality: there is not and there cannot be one more solid; it has sustained the world for nineteen centuries; it is that outside of which everything crumbles, outside of which all that you pretend to construct would be only a *new dream.* . . . Would to God that, in studying it, you might find your road to Damascus, and from a contemner, if not persecutor, become an apostle! What good you would do to your soul and the souls of your brethren, and what a crown in Heaven!"

Again he writes to him: "I have had two passions in my life, and it seems to me that *au fond* they are also yours, and consequently that our souls are constituted to understand each other and to meet: the passionate love of truth and the passionate love of the people. These two passions were born with me, they have grown with me, they will accompany me to my last breath and introduce me into eternal glory. Are they not also your two passions? Are you not a *philosopher,* that is to say the friend of truth, and a *socialist,* that is to say, in so far as this name is true, a friend of the people? As an

impassioned friend of truth, I passionately love Jesus Christ, because reason and logic prove to me that He is the Incarnation of Eternal Truth. As an impassioned friend of the people, I passionately love Jesus Christ, because the facts of His life and the life of His Church prove to me that He is the Incarnation of love of the people. Why should you not love Him as passionately as I? Intelligent as you are, can you not know Him? Having such a great heart, can you not love Him? What good you would do if, vanquished by truth, you rose a Christian!"

To an illustrious Protestant Academician, who had written sympathetically of midnight Mass in a Capuchin convent, he wrote: "That beautiful page ends with a sorrowful cry, the cry of a soul which calls itself disinherited, saddened. They are your words. In my long life I have never seen a soul suffer without going to it. I come then to you as to a beloved brother. Protestantism, as its name indicates, is only a negation, a protest, pride of intellect. There is only one book in its temples upon which to reason and talk unreason as the subject prompts; no crib to speak of love, no cross, no tabernacle to draw hearts; no confessional wherein to find a father who forgives, who consoles, who comforts. And the heart which is made to love, having nothing to nourish it, suffers and is disinherited and saddened. How could it be otherwise? You cannot, dear brother in Jesus, remain in this void, in this torture. Come back to the religion of love which your fathers, fascinated by mental pride and passions let loose, had the misfortune to leave."

He did not confine himself to letter-writing in pursuing this particular phase of his apostolate. Toward the close of 1889 he had an interesting interview with Alphonse Karr which he thus narrates: "I have visibly experienced the assistance of God in this visit. The poet received me admirably; the conversation soon became sympathetic and full of charm. What simplicity and what solitude in that dwelling! It is almost monastic poverty; how well one recognizes in it the lofty mind and the great heart which, having seen the world too near, now wishes to see it very far off. So he has given his little residence a name which resembles none other —*Maison close;* yes, closed to the profane and open only to a

few friends, with the broad light on the sea, the flowers, and the blue sky! There, everything speaks of God; so the thought of God all the time was the dominant thought in that intimate and unforgettable conversation. 'I see Him and I speak to Him,' said he, 'in each of these little flowers, in each of these rays.'—'I see Him nearer than you,' said I then, 'in the Incarnation, the Cross, and the Eucharist; in nature He shows His power, here He manifests Himself in all that is greatest, most beautiful, most infinite in His love; it was necessary that He should come to that to reveal Himself to my soul; by that revelation alone I have complete knowledge of Him, I have loved Him and He has captured my whole being; and here I am before you barefoot, with this cord and this poor habit, and yet richer and happier than the kings of earth, having but one passion, that of loving Him more and making Him known, above all by great minds and great hearts like yours.' At these words the grand spirit of the old man shone forth, his great heart dilated, and his eyes filled with tears. He pressed my hand, saying: 'Ah! how beautiful are those things! The great joy of the intellect is to understand great truths enunciated in clear and precise formulas.'—'What would it be,' I said, 'if you heard God Himself speaking to the Prophets or inspiring the Fathers of the Church? You said a moment ago that France was sunk in folly and slavery. The Prophet said it before you: here is the formula: "When a people is guilty, God, to punish it, makes it fall under the yoke of a multitude of ridiculous tyrants—*et tyranni ejus ridiculi erunt!*"—'I detest Voltaire,' he said, 'and I pity Rousseau; the first was vile, the second unhappy; hatred and pride led astray the first, imagination the second.'—'There, however,' I added, 'are the true fathers of our ridiculous tyrants—*tyranni ridiculi.* But that is not all. You said only this instant that you found God admirable in the little flowers as well as in the stars of heaven. St. Augustine said it before you; hear his formula: *Deus in coelo creavit angelos, in terra vermiculos; nec major in illis, nec minor in istis.*'—'Admirable! admirable!' he exclaimed, 'dictate, dictate it to me'; and he wrote down those beautiful words, and, fetching a manuscript, read to me the following passage: "In the marvelous and immutable order of nature, there is not a being,

however little it be, that has not its part to fill in life, all submitting without hesitation or complaint; man alone tries to get rid of it, and from this insurrection come all his woes." 'I wish to keep those words as a precious memorial,' I said then; and while I was taking a pen to write them, he was pleased to write them for me himself and gave them to me with his signature, putting my name near his own, saying, 'So henceforth our hearts will be always united.' When I had to leave, he would accompany me through the little flowery paths, to give me one of the flowers he cultivates and waters himself, making me promise to come back soon with Father Boetman to have together a *fête d'amis;* I agreed, but on condition that it should be the feast of his complete return to the holiest practices of religion. His emotion, at this expression, was visible, and one could see that his heart said—yes." If he had been present at the last moments of the romancist, the missioner's biographer thinks the Church might have had another consoling return to religion to record.

He met Zola at Lourdes when the famous novelist of the naturalist school was in search of material for another realistic romance. An eye and ear witness of this remarkable interview thus described it: "I took part in the conversation, which was very interesting, between the man of the spirit and the man of the flesh, the latter entirely full of himself in the order of nature. Rapidly descending the steps of the Rosary basilica, the religious stopped to embrace one of his friends who was accompanied by another person. 'Father, I present to you Monsieur Emil Zola.'—'Ah, Monsieur Zola, it's you, Monsieur Zola!' And fixing a glance, full of good humor mingled with astonishment, upon his companion, he continued, going straight for his man up to his face, 'Well, Monsieur Zola, here the real is not realism, the real is divine. Realism is an alteration of the real; the real only makes one with the truth.'—'Yes, no doubt.'—'All Christian philosophy, Monsieur Zola, is summed up in this: the flesh wars against the spirit, the spirit wars against the flesh. If the flesh gains the upper hand, it is death; if the spirit gains the upper hand, it is life, the life that Jesus Christ has given to the world. If God became man, it was not that we should remain flesh; it was that we should become spirit, that we should be divinized.

See how we are fools of greatness, and fools of royalty. The supreme folly would be, being outside of God! Well, it is the new man, destined to be divinized, who is to be studied, to be depicted, to be taken up with his poor humanity, to carry him upward toward his deification. Do that, Monsieur Zola, do that at Lourdes, in your book on Lourdes, and then you will have treated of true knowledge, which you call human. Man is a flower that buds and blooms for eternity.' —'Very good, Father.'—'Adieu, Monsieur Zola, I clasp your hand.' The advice was excellent; but it was not followed. After this conversation with its fiery darts after the manner of St. Paul in his Epistles, the Father pursued his way, for he was in a hurry, and Zola, somewhat dumbfounded, said to me: 'Who is that man?'—'That's Père Marie-Antoine, the celebrated Toulouse Capuchin.'—'Don't know him,' replied the romancist; then, as if absorbed in himself, he was silent for twenty seconds. Of all the counsels he received, if he ever received any, this was assuredly the straightest he got." [8]

"I told him," added Père Marie-Antoine, speaking of this interview, "'You must find your road to Damascus here, Monsieur Zola.' And, not content with the substantial sermon I preached to him on the steps of the Rosary, to drive the nail home I also wrote to him: 'The fact of Lourdes is the grand divine fact of our century, and the heart alone can comprehend divine things; but to comprehend them, it must be pure. Blessed are the clean of heart, for they shall see God! Before taking up the pen, purify then your heart; purify it by a good confession, and put it then in relation with God by a holy and fervent Communion. After that, take up your pen and begin your book. Here is the ideal I dreamt of. If I had your pen, I should entitle my book, *The New Redemption*, and I should demonstrate that all the miracles realized by Christ for the redemption of humanity at Bethlehem, at Nazareth, in Galilee, and in Jerusalem during the first paganism, are realized at Lourdes by Mary in our new paganism. If you give us this sublime poem in your photographic, philosophic, and poetic style, you will be great before God and men.'"

[8] Louis Colin, *La Croix de Paris*, 27 February, 1907.

The use of the word "great" was advisedly put in to recall to some sense of humility or proper self-appreciation, the man who had had the audacity to write to his friend Bauer, that "if he was rejected by the Academy, it was because he was *too great!*" Twice again the Capuchin wrote to him, and when, after much labor, he brought forth his literary offspring—*mons parturit et nascitur ridiculus mus*—he analyzed it in one sentence: "Medley of words, medley of things, medley of incoherences and aberrations." "Take care," he had said to him at Lourdes, "take care! One does not come in vain into this land of miracles, one does not touch this rock in vain: it is always for salvation or ruin!"

The Capuchin did not need the gift of prophecy, when he predicted the failure of the book and the humiliation of the writer. He lived long enough, observes his biographer, to see another chastisement from the Virgin of Lourdes—the realism of the death of that impious man, which the apotheosis of the Pantheon will not cause to be forgotten.

But not only the gift of prophecy, but other gifts as well, appear to have been accorded to him, judging by what his biographer relates under the heading of "Faits Merveilleux": facts, he assures his readers, derived from very reliable sources and supported by every guarantee of authenticity. Given with the necessary reservations, they are such as we find in the lives of persons whose heroic virtues were signalized by miracles, and one of these days may form the subject of an ecclesiastical investigation. His death, too, which took place on 8 February, 1907, resembled that of the saints, and his obsequies and funeral were the occasion of an extraordinary public demonstration in which the whole population of Toulouse took part. For two days thousands passed before the body as it lay on a bare board resting on trestles in the sanctuary of the convent chapel, and when coffined it was borne on the shoulders of the Marquis de Suffren, M. de Castellane, and other valiant volunteers, from the convent to the cathedral and from the cathedral to the cemetery of Terre-Cabade, where more than five thousand people awaited it; through densely crowded thoroughfares, it being computed that from fifty to sixty thousand people lined the pathways. Popular veneration had already canonized him as

"the Saint of Toulouse", and as such he was eulogistically mentioned in journals of all shades of opinion. The *Exprès du Midi* spoke of him as "one of the grandest figures of our time", and the *Croix du Tarn* as "the most extraordinary man faith in Christ has given birth to" in these latter days. Canon Valentin panegyrized him as the type of a Franciscan monk, in the simplicity and vivacity of his faith, in his love of suffering and humiliation, and in his love of souls. Even the secularist and indifferentist press of Paris echoed the provincial papers in the South which voiced the universal sentiment of France regarding the Apostle of Toulouse.

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READING, PREACHING, SINGING IN CHURCH.

THE words of the Right Rev. Mgr. McDevitt, in the September number of the REVIEW, on "The Priest's Reading, Speaking, and Singing in the Church," call attention to some very important points of a priest's duty. No one who has given any attention to the subject can fail to be convinced that the defects pointed out by Mgr. McDevitt are very common in the public service of the Church in this country at the present time.

In the discussion carried on in the REVIEW some time ago about turning the Liturgy of the Church into the vernacular, one writer opposed the scheme on the ground that the reverence the people now have for our liturgical functions, would be diminished, perhaps in some cases destroyed. This conclusion he drew from the way in which the Latin is now mumbled and butchered. If the people could understand, they would often be horrified. Another writer in the same discussion quoted a prominent layman who said that he never could tell what prayers the priest says in English, after low Mass, though he had been listening, for years, to his pastor reciting them. And no one need be told of the indistinct way in which the announcements are often made and the careless, not to say irreverent, manner of reading the Epistle and Gospel on Sunday.

The priest should be, as far as it is possible, not only worthy

to represent the people before God, but God before the people. Piety and virtue and competent learning are essentials in the priest; but they are not enough. Becoming dignity and culture are expected of him everywhere, but especially at the altar and in the pulpit. The most thorough preparation and most careful attention on the part of the priest will still be insufficient to make him what he should try to be, and what every Catholic would have him be. Less than his very best he should not think of offering either to God or to the people.

The writer spent a good part of his life in trying to correct the defects in reading and speaking which aspirants to the priesthood usually bring with them into the seminary. These young men, as a class, had a good course in Mathematics, Latin and Greek, English literature, History, and Composition, and many of them knew something about civil government, political economy, hygiene, and a lot of other things; but three out of five were abominable readers. And not all the drilling that could be put into the six years of the seminary course was sufficient to eradicate the acquired defects and vicious habits of some of these students. They came to the seminary, varying in age from eighteen to thirty, with organs fully developed, with habits formed, and generally with a disposition not to submit to the elementary drilling required to grind down their rough edges, and wear away the glaring faults with which they never should have been allowed to pass through the grammar school. Perhaps it is not too much to say of one half of the young men who matriculate in the first course of philosophy in our seminaries, that very little positive work can be done in training them to read and speak properly. All the time must be spent in clearing the ground of the rough and stubborn growth that has taken root there. There is no time left for seeding, much less for reaping the harvest.

Give to the seminary a right foundation on which to build, and the turning out of good readers and good preachers will be an easy task. By good readers and good preachers are not here meant great elocutionists or eminent orators. Nature's limitations make possible only a few of these. But every man with a vocation to the priesthood is endowed by God with the natural ability to do well the duties of a priest,

and therefore to become an intelligible reader, and an impressive, interesting speaker.

The radical faults that make poor reading and speaking in the pulpit are engendered in our primary schools. Learning to read is like learning any other branch: it is at first a slow and labored process, and nine out of every ten beginners think that when they can read rapidly they will be good readers. Hence the principal aim of the boy is to read as rapidly as possible. As the eye becomes trained to recognize the words at a glance, the tongue follows with rapid utterance, and the result is a cumulation of faults against pronunciation, articulation, and expression, which makes good reading an impossibility. Words are slurred over, syllables dove-tailed into each other, vowel sounds lost; the termination of one word is shingled over the beginning of another, and all as a result of the race and hurry that the child considers good reading, that the boy does not stop to see the folly of, and that in the young man becomes a habit very difficult to overcome. And where is the teacher while all this harm is being done? Give us good teachers of reading in our parish schools, and the next generation of priests in the pulpit will excite the admiring love of Catholics, and will arrest the earnest attention of non-Catholics.

The undue haste of the child learning to read receives, as he grows older, a new constant impetus from the electric swiftness of modern life. Every one is in a hurry. You must run or you will be distanced. Do all you can in the least possible space of time. While the thoughtful man is studying how to do a thing, the active man has it done, and is looking for something else to do. The slow reader is behind the age. The time he takes to give each word its proper sound and each sentence its proper expression, grates on the nerves of the ever-increasing nervous multitude. His classmates have no time for what they call his stilted affectation. They aim to pronounce the words in the shortest time, and hurry to the end, stumbling and mumbling as they go, or making the words chase each other like electric sparks from the dynamo. What can the seminary do, in six short years, to civilize a young barbarian who comes up for the course of philosophy after reveling in such license for seven or eight

years in the parish school, and for five or six more in the preparatory college?

Among all the branches taught in our grammar schools is there one that receives so little attention as the important class of reading? The teacher himself is often a proof of this deficiency, for while he is quite proficient in all other branches which he teaches, he may be a very indifferent reader. Nor does he attach much importance to reading, aside from the correct pronunciation of words, if he does even this much. The pupil soon acquires his master's estimate of the value of good reading, and while he spends much time on his arithmetic and grammar and spelling he gives no time to the preparation of his reading. He comes to class without interest in this branch, pays little attention to how others read, races through his own paragraph or drawls it off in a humdrum way, without ambition to improve, and without help or correction from the teacher. And this indifference in the grammar school teacher and this slovenly slip-shod disposition in the pupil too often find their complement in the college, and even in the seminary.

You cannot erect a superstructure of good reading without a good foundation on which to rest it. Lay the first stone of that foundation in the primary reading class by insisting on clear-cut enunciation of elementary sounds and on correct pronunciation. It is a great mistake to think that any one can teach the primary class. As a matter of fact the post of primary teacher, in any branch, is the most important of the entire course. When the pupil is advanced to the higher grade he is generally able to use his reason, either to reach correct results for himself or to discover the mistakes of the teacher. But in the primary class this is seldom the case, and a wrong start may involve him in faults from which he will never escape.

To know how to read one must know how to think. Hence the necessity for careful preparation of the reading lesson, to find out the thought of the author and to study how he, the reader, should render that thought in order to bring it out in the most approved manner. Pauses, emphasis, inflections of voice, in a word *expression*, must be sought after and studied by him who will do justice to himself or to his sub-

ject. And this is true of the priest in the pulpit reading the Epistle and Gospel of the Sunday, as well as of the boy in the fourth reading class.

Let the reader be convinced that distinct utterance is a necessary first principle in reading or speaking. To insure this the reader or speaker must give himself time to enunciate each syllable clearly, and to pronounce each word correctly; and then he may proceed still farther and try to give proper expression to each and every thought.

A meeting of Catholic teachers was held recently in St. Louis. The assembly hall was large and the acoustics were none too good, while the rattle of wagons and cars on the adjoining street made it difficult for strong-voiced men, accustomed to public speaking, to be understood. A diminutive Sister belonging to one of the teaching communities came on the stage to read a paper. Her voice was by no means strong, but it was clear and well-modulated, and her enunciation was so distinct, and every word stood out by itself with such clearness, that she was heard and perfectly understood by every one in that large auditorium. It was a charming exhibition of good reading, and one of the most excellent features of the entire meeting.

It is not voice that is lacking in most cases when speakers cannot be understood. The natural voice is smothered and stifled by the mouthing and mumbling of words. Take any one word in a sentence and ask an indistinct speaker to pronounce it loudly and clearly, so that it may be understood by every one in a large audience. He can do this easily. Then ask him to take two words, and then three, and four. He can thus be brought to speak the entire sentence so as to be understood by all. "Speak the speech", as Shakespeare says, "trippingly on the tongue," but do not try to gulp it down into the lower regions, or pipe it out in a screeching falsetto, an octave higher than your natural voice.

The story is told of a clergyman in a Northwestern town, who never could be heard beyond the first or second pew. He wanted to build a church and had the approval of a majority of the trustees, but it was thought prudent to put the matter to the vote of the congregation before beginning the work. The next Sunday the pastor spoke to the people at

considerable length about the need of the new church, and about the decision of the trustees. Then he asked all those who were in favor of building to rise. Nearly all in the front seats stood up, but nine-tenths of the congregation did not understand, and hence remained sitting. This provoked the speaker, who lost his patience and cried out, "We will build the church in spite of you." These words were not only understood by everybody, but they rang in clearness, and made the rafters of the old church tremble. And yet that good man would resent with vehemence the accusation that he was trifling with his people and giving some of them a plausible pretext for staying away from church. Too many such triflers are allowed to tamper with the patience, and even try the faith, of the people they are commissioned to instruct and direct.

Making all due allowance, however, for the handicap the student brings with him into the seminary, as a result of faulty training in the elementary school and the college, it is yet lamentably apparent that some of our seminaries are wofully at fault for calling to sacred orders such readers and speakers as are being every year inflicted on the Church. Surely, if the student were examined, as Mgr. McDevitt suggests, at his entrance into the seminary, and some little care were taken, at least intelligible reading and speaking could be secured, and decent chanting of the liturgy. It is not an uncommon thing for a seminarian to soliloquize with himself in this fashion: "Whatever else I may lack, I have at least the common sense to know that I can never become a singer, so what use is there in my wasting time trying to learn to sing? But I have one consolation at least—I can do as well as Father Blank and perhaps better. I shall therefore go to the singing class when I can't get out of it, but it will be useless for me to try to profit by it." This same line of argument is applied to reading and speaking. And the mischief of it is that the professors of singing, reading, and speaking, seem to drop into the same program; the student without talent in the branch in question is an unsatisfactory subject, and the professor sees in him but small improvement, after long labor and practice; hence the professor will give his time and attention to students who promise to profit by them,

and become creditable representatives of the class. The result is that the dull or defective student is left to his dullness and defects, while the professor devotes all his instruction to the men who could become, even if left to themselves, creditable readers or speakers or singers, as the case may be. A saintly archbishop, now deceased, who was a poor singer, used to tell how ambitious he was to learn to sing when he first entered the seminary. He went to the singing class, book in hand, and listened with intense interest to the professor's directions, and when the exercise was started he chimed in as best he could. After some time the professor stopped the chant and cried out with vehemence, "Mr. M., you are flat; please don't try to sing any more." "That flattened me out," said the archbishop, "and I have been flat ever since. I went to the singing class after that, but was never asked to sing, and never given any instruction." And there are others who could tell of similar experiences. Thus it happens that those who most need help and instruction receive neither, while talented students get all the attention of the professor.

The professional elocutionist is not highly regarded among seminarians, not because he cannot help them, but because they do not see the benefit of his exercises, and hence fail to profit by them. After the first lesson or two they lose interest; then they shirk the class or put up with it as an imposition. Elocution is like music in that it cannot be learned successfully without long practice on fundamental exercises, and very few young men will concede that they need the drilling required to make them profit by a course in elocution. Ninety per cent of them are convinced that their time would be much more profitably employed in writing sermons or in some special study. The professional elocutionist is seldom equal to the task of dispelling this apathy, or of removing the positive opposition he has to encounter. Better a priest with authority and enthusiasm, even if he be not a good elocutionist. He can appeal to the conscience of his pupils, who are preparing to go forth as heralds of God's word, as ambassadors of Christ, and for so tremendous an undertaking no exercise is trivial, no task too difficult. If he have the spirit of his work he can communicate this to his students, and generally he will meet with responsive enthusiasm. But if in spite of

his efforts a student lag, and show lack of interest, if he become stubborn or exhibit disgust, let the professor report him to the rector or bring up his case in a meeting of the faculty, and let that student be formally notified that unless he show interest in his elocution lessons and try to profit by them he will not be called to Orders. If this rule be applied and enforced, not only in regard to elocution but to singing, speaking and reading as well, and if the students get to know that it is a living rule, and not a mere dead letter, its good effect will be evident. This rule is not a mere theory; it has been tested and found to work admirably. But the man to make it efficient in the seminary is a priest who possesses authority and is fired with enthusiasm. If he lack either of these he will fail. If he goes to sleep himself, as too many do, his pupils will indulge the same propensity. "Si vis me flere, dolendum est primum ipsi tibi."

Enthusiasm in the professor is of special importance in the class of preaching. The student should be fired with a determination to do his very best every time he goes to the pulpit. In the seminary this condition is not easily brought about, and still less easily maintained. The speaker often feels that, at best, his performance is only a make-believe. His audience, composed of fellow students, is the most uninteresting he could face; often it is positively discouraging, because he knows his auditors are ready to giggle at any mistake he may make, or they are watching for something to make fun of after the class is over. The enthusiasm of the earnest professor will change all this, and will not only make the speaker in earnest, but the audience will be all attention to get points for their own direction when their turn comes. Create this ambition, and the preaching class will become a veritable pleasure to students and professor, instead of an object of dread and disgust.

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THE ASSUMPTION OF THE BLESSED VIRGIN MARY.

I. A CRITICISM.

IN his article on this subject in the September No. of the REVIEW, the Rev. F. G. Holweck says: "That Mary died is a universal belief of the Church, although it cannot be proved convincingly either from history or revelation." On what, then, does the belief rest? It must rest on more stable ground than proof which is confessedly not convincing; which begets probability, not certainty. The only foundation on which it can rest is age-long tradition. On the other hand, the corporal assumption of the Blessed Virgin, as we hold it, presupposes the death, for the accepted belief is and has been time out of mind, that, *after death,* Mary's soul was reunited with the body, and that she was taken up body and soul into heaven. Now if we cannot, as Father Holweck admits, prove her death convincingly, that is, conclusively, how does he say that we can, by dogmatical arguments, prove her assumption conclusively, seeing that the assumption, as I have pointed out, presupposes the death? But let us examine his proofs.

First, he essays to prove the incorruptibility of Mary's body. "The body of the Mother of Christ and Bride of the Holy Ghost could not fall a prey to vile corruption." If this "could not" held true in the physical order, the proof would be peremptory. But unfortunately for Father Holweck, it is so far from holding true in the physical order, that, if nature were allowed to take its course, Mary's body could not but fall a prey to corruption. Only by a miracle of God's power can any human body be exempt from the operation of a universal law of nature. Now, from the fact that Mary was the Mother of Christ and Bride of the Holy Ghost it does not necessarily follow that God did intervene by a miracle to save her body from corruption. It is certain He could do so; it certainly was fitting He should do so; this is the utmost we can say. "Who hath known the mind of the Lord? Or who hath been His counsellor?" Whence, then, has Father Holweck the certainty that Mary's body was exempted from the operation of nature's law? Assuredly not from his "could not", which turns out to be a "non decuit", not a "non potuit".

It may, of course, be maintained that the miracle which preserved the Blessed Virgin's body incorrupt after death was already wrought when she was preserved from original sin, and admitted to such ineffably close union with God, the source of incorruption, as was involved in her becoming His Mother. But such a consideration has not the force of a dogmatical argument. It belongs rather to the domain of mystic theology, and has weight only with those who may have been given a realizing sense of all that Mary's sublime prerogatives implied.

But let us grant that Mary's body could not see corruption: it does not thence follow that she was taken up body and soul into heaven. Father Holweck's "short step" to this conclusion falls a long way short of it. In the first place, the bodies of other saints, such as Rose of Viterbo, Margaret of Cortona, Catherine of Bologna, have been miraculously preserved from corruption. But they are still on earth. Therefore the incorruptibility of Mary's body does by no means involve the assumption of it into heaven. Suppose I put forward the conjecture that it was borne by angels to the top of Mount Sinai, as the body of St. Catherine of Alexandria is said to have been borne, or that God keeps it awaiting the day of general resurrection in some place outside of heaven known only to Him, in vain will you urge its incorruptibility against me, since my conjecture, too, takes this for granted.

"If the separation of her body and soul had lasted for weeks, or months, or even years," says Father Holweck, "this would have meant a victory of death quite as much as the decay of the body." But some time, at any rate, the separation must have lasted, and where shall the line be drawn? After what period of time precisely would the victory of death have been complete? Death consists in the separation of soul from body, which takes place in an instant of time. From that instant death has done its work, even if the body remain lifeless but for a single moment. The Apostle, however, reckons that death is already robbed of its victory because there is to be resurrection of the body at the last day (1 Cor. 15: 51-57).

How does Father Holweck know that the separation of soul from body in the Blessed Virgin's case did not last for months

and even years? The simple truth is that he knows nothing at all about the matter. He is but hazarding the statement, and dogmatizing. Happily our belief in the corporal assumption of the Blessed Virgin does not rest on a foundation so precarious. It rests on what Pius the Ninth cites in his Dogmatic Decree concerning the Immaculate Conception as "veneranda traditio" and "perpetuus Ecclesiae sensus". Father Holweck has the hardihood to tell us that the dogma of the Immaculate Conception, as well as the belief in the Assumption, "rests exclusively on dogmatical arguments". I prefer to follow the Pope. And to the age-long tradition and undying sentiment of the Church in regard to the Assumption I cling the more closely that I find Father Holweck's dogmatical arguments absolutely unconvincing. As bearing out the traditional belief they have their value, and no mean value, though they admit of being stated in a stronger way than he states them. But they do not and cannot of themselves establish that belief. "Reasons of decency" never yet did establish any belief. It is only reasons of necessity that have such cogency.

Father Holweck seems to ignore the very existence of oral tradition in the Church. "Theologians," he tells us, "distinguish between an explicit and an implicit tradition." Yes, but they first of all distinguish between Scripture and Tradition, and tell us with Vincent of Lerins (Common. n. 32), that Tradition is to be distinguished also from ecclesiastical writings, inasmuch as the chief medium of Tradition is not writing but the living magisterium of the Church, made up of an unbroken succession of guardians of the faith.[1] This oral tradition St. Basil the Great puts on a par with Scripture where he says: "Of the tenets and teachings of the Church we have some from the doctrine committed to writing, and some that have been handed down to us in a secret manner from the tradition of the Apostles. These have equal authority in the realm of conscience, and no one will gainsay either of them." (*De Sp. Sancto,* c. 27; n. 66.) And he adds: "It would take me all day to set forth the secret teachings and practices (literally, mysteries) of the Church that have been

[1] Cf. Franzelin, *De Divina Traditione,* p. 18.

handed down without writing. To pass over the rest, the Confession of Faith in the Father, Son, and Holy Ghost, from what written records have we it?" (Ib. n. 67.) Now, if the Creed itself was transmitted, as this great Saint and Doctor of the Church attests, by a tradition which he calls "silent and secret", alluding, of course, to the *Disciplina Arcani,* how can anyone be warranted in meeting with a peremptory denial those who say that the belief in the corporal assumption of Mary is to be traced to the same source?

Father Holweck has undertaken to prove a negative, namely, that there was no explicit tradition in the first five centuries regarding the Assumption of the Blessed Virgin. He has not proved it, and he cannot prove it. True, the explicit tradition is not found in writing, outside of the apocrypha. But tradition in the strict sense is oral, and St. Basil is not the only one of the Fathers who witnesses to the transmission of truth orally from the Apostles. How does Father Holweck know that the belief in the Assumption was not transmitted in this way? How does he know that it is not the genuine tradition on this point which is found mixed up with legend in the apocrypha? Once more I say, he *knows* nothing at all about the matter; he is but guessing, and dogmatizing. Let us examine some of his positive assertions, put forward without argument or evidence.

"At Jerusalem," he tells us, "St. Modestus, patriarch of the Holy City (631-634), first ushered in officially the apocryphal *Transitus* in a sermon preached on the 15 August." I have read every line of that sermon. There is absolutely not one word in it, from beginning to end, about the *Transitus;* neither is there in it, from beginning to end, a single citation from the *Transitus.* And yet we are told that St. Modestus in his sermon "ushered in officially", that is, if we are to take the words in their natural and obvious sense, did, as chief pastor of souls in Jerusalem, introduce to his people and cite with approval a work that Father Holweck himself justly describes as "characterized by weirdness, extravagance, and absurdity."

We are told, again, that St. Modestus, in setting before his hearers the contents of the apocryphon, omitted "some of the most silly miracles." The only miracle that the holy pa-

triarch recounts is that of the Assumption itself. He says the angels came down from heaven, but there is nothing miraculous about that. He says the Apostles "hastened from every land under the sun, led and impelled by supernal power," which does not, as I take it, imply a miraculous coming, though even if it did, there would be nothing silly about it. We are not without examples of such miracles in Holy Writ: "witness," says St. Andrew of Crete, "the case of Habacuc in Daniel." (P. G. 97, 1070.) We are told, once more, that St. Modestus "refuses to produce the report of the legend about the bodily assumption by saying: 'How the Mother has been called back to life by Christ, who has raised her from the grave, is known to Him alone.'" The Saint never once mentions the legend. What he does is affirm, plainly and categorically, the fact of the assumption, not in the quoted words, but in these words with which he closes his sermon: "Therefore, as the glorious Mother of Christ, our God and Saviour, who is the Giver of life and immortality, is brought back to life by Him, she is made a sharer bodily in the perennial incorruption of Him who raised her from the grave, and assumed her to Himself, in the manner that He alone knoweth; to whom be glory and power with the Father and the Holy Spirit now and forevermore. Amen." Modestus was a witness for the Faith in his day, a successor of the Apostles, patriarch of the Mother Church of Jerusalem, and a saint of God. I submit that it is nothing short of a libel upon his memory and scandalously unfair to charge him with having given official recognition to the *Transitus,* and this, too, in the very teeth of the fact that there is not the faintest echo of the absurd apocryphal fable in his whole discourse.

Of St. Andrew of Crete, Father Holweck observes: "Having searched the writings of the Fathers, he says, for information about the death of Mary, he found only the above mentioned words of Pseudo-Dionysius." What St. Andrew says is that one may wonder why we find nothing in the Evangelists about the passing of Mary, and he explains that "the falling asleep of the Mother of God took place a long time after. For they say she had reached an extreme old age when she departed this life." (P. G. 97, 1059.) The words, "where it was entombed for a short time only, because it was

transferred very soon," attributed to the Saint, I do not read in any of his three sermons.

The propriety of the word "dormition", as applied to Mary's passing, St. Andrew explains by saying: "she did indeed taste of death, but did not remain in the bonds of death, save only that she should yield to nature's laws." (Ib. p. 1054.) He does not, as is alleged, dismiss the question "with vague words". Besides the last quoted words, which are plain, here are others: "Indeed, it was, then, a novel spectacle, passing human ken, that the woman, who excelled celestial natures in purity, should mount in the tabernacle (of her body, that is), into the sanctuary of heaven's innermost shrine. . . . For her tomb remains to this day empty, witnessed to, and witnessing to (μαρτυρούμενος και μαρτυρῶν) the translation." (Ib. pp. 1082-1083.) And again, "The camp of God has gone out from the tents of Cedar to the dwelling-place of a renewed life. That temple, archetype of the one known in the law, has received the heavenly ark prefigured by the ark of the covenant. *And the lintels of the heavenly doors were moved* (Is. 6: 4), that the palace of heaven's King should receive with regal magnificence the Gate of God above. [We style Our Lady in the litany "the Gate of Heaven".] Welcome her, ye white-robed angels; praise her, ye heavens; glorify her, ye dwellers upon earth; exalt *the city of God, the great King* (Ps. 47: 3). Leap, O earth, for joy, and spread the fair fame of the Virgin; celebrate the swaddling-clothes of the birth, the prodigies of her tomb: how she was buried; how translated; how the empty tomb is seen and revered." (Ib. p. 1102.)

Coming to St. John Damascene, we are told that, "Before his time the ecclesiastical writers did not dare to teach the doctrine of the corporal assumption plainly and unconditionally." Indeed! The words of St. Andrew of Crete, just quoted, are plain and unconditional enough in all reason. So, too, are the words above cited from St. Modestus who flourished more than a century before the Damascene. But let me quote the holy patriarch further: "Our God Himself, who gave the law on Sinai, and brought the law out of Sion, thence sent His angels to bring to Him the ark of His hallowing, of which His father David sang, saying: *Arise, O Lord, into thy rest; thou, and the ark that thou hast sanc-*

tified." We see that even at this early time the words of the Royal Psalmist were interpreted of Our Lady's corporal assumption. Again, the Saint says: "To-day the living tabernacle, whereof God the Lord of Heaven and earth took flesh after a marvellous manner, is prepared and consecrated to share forever with Himself incorruptible life." He concludes his discourse, as we have seen, by declaring that the Mother of our God and Saviour "partakes of the perpetual incorruption of Him who raised her from the dead, and assumed her to Himself, in a manner known only to Him." If this is not teaching the doctrine of the corporal assumption plainly and unconditionaly, it must pass the wit of man to devise a form of words that will do so.

"Of paramount importance for the recognition of the apocryphon in the Orient," says Father Holweck, "was the fact that St. John of Damascus (d. before 754) gave credence to it." We are told, at the same time, that the Damascene is revered by the Greek Church as its greatest Doctor (which one is inclined to doubt), and that no other master mind in the East after his time could at all compare with him (which is true beyond question). Now, in the name of all that is reasonable, how can we be asked to believe that this truly great Doctor, this master mind, gave credence to the wild and extravagant and utterly absurd apocryphon? "Nor do I deem it out of place," says the Damascene, "to describe, and eke out by conjecture, and set forth as in a picture the things which were witnessed at the departure of this holy Mother of God, and which in modest and too compendious form, we have learned by tradition from the beginning (ἀνωθεν), the son from the father, according to the common saying." (P. G. 96, p. 730.) The belief regarding the Assumption of the Blessed Virgin at this time is here clearly traced to an ancient tradition, handed down in the Church "from the beginning". The Saint, in this second homily, sets himself to amplify the little that was known in this way. He draws upon his imagination, and pictures in glowing detail the circumstances of the Assumption. But his picture has nothing in common with the weird and fantastic puerilities of the apocryphon. He does, indeed, in one place, after putting forward the conjecture that "perhaps some of the Jews were present," go on to say that it may

not be out of place, "by way of seasoning," to add a detail that is "on the lips of many", and then relates the incident of the Jew who suffered the loss of his hands, and had them restored to him, in somewhat the same way as it is related in the *Transitus.* But this is expressly brought in by way of conjecture, and as a seasoning to his discourse, nor are there wanting any signs that the paragraph may have been woven into his sermon by the same hand that foisted into it the "Euthymian History". In any case, the thing is of very little consequence. After having carefully gone over this homily of St. John Damascene on the Assumption, I take leave to characterize as wholly without foundation in fact the following statement of Father Holweck's: "At the bottom of all his sublime oratory there is nothing but the Apocryphon of St. John the Theologian." Nay, at the bottom of it all is the tradition handed down from the beginning. What is over and above was added, as the Damascene himself expressly tells us, by way of embellishment. It consists simply of his own pious musings. Even the one incident spoken of above, which the sermon has in common with the *Transitus,* was not taken from that apocryphal writing, nor from any writing, for it is said to have been "on the lips of many", and *may* have come from a source distinct from the apocryphon.

St. Gregory of Tours recites the main facts of the Assumption with great brevity and simplicity. In common with St. Modestus, St. Andrew of Crete, and St. John Damascene, he teaches three things: (1) that Mary died and was buried; (2) that the Apostles were present at her death and burial; (3) that she was taken up bodily into heaven. "Here," says Father Holweck, after reproducing the narrative, "we have the entire Oriental legend in a nutshell." Here, rather, we have the traditional belief of East and West, as attested by a Bishop in the sixth century, by a Patriarch in the seventh, by an Archbishop and a Doctor of the Church in the eighth. But they all of them took the story over from the apocryphon, says Father Holweck. They were saints of God, and had an unction from the Holy One; they were the official custodians of the Faith in their day; they were men of no mean acumen and learning. And yet they are assumed to have taught as true, in the domain of faith, things that they had no better

authority for than a story so wild and so silly that its spurious character should be obvious to the meanest intelligence. Do they quote from the *Transitus?* Not one line. Do they ever mention the *Transitus,* or in any way allude to it as the source whence they borrow what they are setting down. Not one of the four does anything of the kind. On what ground then are we asked to believe that they gave credence to the apocryphon? On an *ipse dixit*—that, and nothing more. But hold! here is something. "The Venerable Bede reproached St. Gregory with having used the apocryphon, which he called a book full of contradictions, as a historical source." These are the Venerable Bede's own words: "I have been at the pains to note these things because I know of several who lightly and rashly assent to the aforesaid work against the authority of St. Luke—quia nonnullos novi praefato volumini contra auctoritatem beati Lucae incauta temeritate assensum praebere." (P. L., 92, p. 1015.) Bede speaks in the present tense: Gregory was dead more than a hundred years. Again, what Bede says is that he knows of "several". Even if the sainted Bishop of Tours were contemporary with Bede, could the latter be supposed to include him in the number, when Gregory neither says that he credited the *Transitus,* nor cites the *Transitus,* nor at all mentions the *Transitus?* What warrant would Bede have for assuming under such circumstances that Gregory used the *Transitus* as a historical source? Absolutely not a shred. And Bede was guiltless of this criminal folly, but not so are they who father it on him.

In the sixth, seventh, and eighth centuries, it was the received belief of the Church in East and West that the Blessed Virgin was, after her death, assumed body and soul into heaven. There were, indeed, some few who expressed doubts about it, yet this was then the received belief, just as it is to-day. On what, according to Father Holweck, did this belief rest? On no other foundation than the wretched fabrication publicly listed in the Gelasian Decree as a book under the ban! But if the pastors and teachers of the Church during all this time were so senseless as to pin their faith to the apocryphon, what of Christ's promise to be with these same pastors and teachers always and what of the mission of the Holy Spirit to lead them into all truth?

Father Holweck finds in the early liturgies no trace of the belief in Mary's corporal assumption. But what of the words of the Jerusalem Lectionary: "15 August is the day of Mariam Theotokos. At the third milestone of Bethlehem is said Ps. 132:8 ('Arise, O Lord, into Thy resting place, Thou and the ark that Thou hast sanctified')"? How came this text to be used, if the feast had no reference to the corporal assumption? The plain implication is that, as our Lord rose from the dead and went up into His Kingdom, so He raised Our Lady, prefigured by the Ark of the Covenant, and assumed her to Himself. And the words, as already noted, are interpreted of Mary's corporal assumption by St. Modestus of Jerusalem, in the early part of the seventh century.

It would appear that, from the time following the fall of Jerusalem till some time in the fifth century,* the sepulchre of

* In *Les églises de la Terre Sainte*, which Canon Chevalier commends as a work of "exceptional value" (Notre Dame de Lorette, p. 113), the Marquis de Vogüé maintains that Mary's tomb was discovered in the fourth century. "When [the sepulchre of Mary] was enclosed in a church," he writes (ib., p. 131), "in the fourth century, like other holy places, it underwent the same change as the Holy Sepulchre, that is to say, it was detached from the solid body of rock in which it had been hollowed out by the stonecutter's art, so as to form a little cubical mound in the midst of an empty space. The date of this transformation is indicated by its very nature, and by its having the same characteristics as the work done under Constantine about the Holy Sepulchre. The two conceptions seem to have been animated by the same thought. True, documents are wanting to establish simultaneity, but in archeology the parallelism noted above affords a surer clue than the most precise texts. Eusebius, St. Jerome, and the historians of the time do not speak of the Virgin's tomb, nor of the church that enclosed it, but their silence, as I take it, does not weaken the inference one is warranted in drawing from the exterior form given to the tomb, which is in the style we have seen to be in vogue during the fourth century, not only in the Holy Sepulchre, but in the principal tombs of the Roman Catacombs." To Father Holweck, "It seems that in order to localize the legend of the Apocrypha at Jerusalem, some clever genius selected one of the many empty tombs in the valley of Josaphat [? Jehosaphat] and pointed [? it] out to credulous pilgrims as the Sepulchre of Mary" (REVIEW, August, 1910, p. 136). This is merest guesswork. To show the futility of it, enough to observe that Mary's tomb stands by itself within an ancient church, deep under ground, which was restored in the twelfth century by the Crusaders, and that the peculiar conformation of it, according to the distinguished archeologist quoted above, points to its having been cut into its present shape in the course of the fourth century. Upon the whole it would appear that the claims both of history and archeology may be satisfied if we adopt the date assigned to the finding of Mary's tomb by Nicephorus Callistus and the Damascene, viz., the closing decade of the fourth century. As for the assertion of some that the Blessed Virgin died at Ephesus and was buried there, it has no foundation in the past, and cannot be reconciled with the fact, related by Eusebius in his History (Bk. 5, Ch. 24), that Polycrates, who was Bishop of Ephesus in the

Mary was buried under a vast mass of earth, which would account for St. Jerome's silence regarding it. "Originally", writes Father Meistermann, O.F.M., in his *New Guide to the Holy Land*, p. 171, "the bed of the brook Cedron was about 75 feet below its present level, and 36 feet nearer to the city. The opening to the sepulchre was, therefore, naturally on the western side of the hill. The valley must have been rapidly raised in consequence of the heaps of earth that were carted from the top of the mountain after the Romans had cut down the trees and dug up all the ground on the Mount of Olives to make their trenches and to build their famous wall of siege during the siege of Jerusalem in 70." The church containing the empty tomb is to-day deep under ground. A flight of 48 stone steps leads down to it from the porch, built in the twelfth century, which is itself reached by a flight of fifteen steps.

Touching the "studied caution and reserve" of St. Epiphanius, it should be borne in mind that he is but inquiring what light, if any, Sacred Scripture throws upon the end of Mary,

second century, writing to Pope Victor, recalls the "luminaries" of the Church that had become extinct in Asia, and mentions one of the daughters of the Apostle Philip and St. John the Evangelist as having died at Ephesus, but is silent about the Blessed Virgin. Certainly he would have made mention of her, with the view of commending his Church, as Natalis Alexander justly observes, if he had known her to have died and to have been buried at Ephesus. The assertion that Mary died at Ephesus rests solely on these words of the Fathers of the Council held there in 431: "Nestorius has been condemned at Ephesus, where John the Theologian and the holy Virgin Mother of God...." There is no verb, and the older codices have a marginal note to the effect that some supply "dwelt", others "have churches", or "are held in great veneration". Tillemont, however, in his Church History (Vol. I, pp. 471-472) insists that we must supply the present tense of the verb "to be", and adds: "Now these words, said of persons that were dead, what can they mean but that their bodies were there?" It is true that the present tense of the verb "to be" is often omitted in Greek as in Latin. But this is only when it is used merely as a copula to connect a subject and predicate that are both expressed, not when it is itself a verb of complete predication in the sense of "exist" or "live". Therefore we are not more bound to supply the verb "to be" in this case than another verb. But we are bound to supply a verb that will make good sense. Now, to take a parallel case, nobody who wished to state that the bodies of SS. Peter and Paul are in Rome, would say: "At Rome, where SS. Peter and Paul are," because this form of words would not convey his meaning. We cannot, then, assume that the Fathers of the Council of Ephesus omitted the present tense of the verb "to be," (1) because, as already said, it is only when it serves as a copula that the verb "to be" is omitted, and (2) because to say, "where are St. John and the Blessed Virgin Mary, Mother of God," would be a strange and unnatural way of saying that their bodies were there. Besides, such a statement would be a denial of Mary's corporal assumption. To conclude, there is not a shred of historical evidence, neither is there the faintest echo of a tradition, that the Blessed Virgin was buried at Ephesus.

and does not at all deal with the matter from the point of view of tradition. He is arguing against those who sought to show from Scripture that Our Lord had "brothers" and "sisters" in the strict sense. The "reserve" that he maintains finds a ready explanation in the fact that the Assumption was one of the Christian mysteries, which, as St. Athanasius in the same century writes, "it were an impiety publicly to expose to the uninitiated, lest the Gentiles, who understand them not, scoff, and the catechumens, becoming curious, be scandalized."[2] Indeed, Epiphanius seems not obscurely to hint at the mystery of the corporal assumption, where he says that, if Mary was put to death (which he conceives the words of Simeon might imply), "she has glory with the martyrs, and her holy body is in beatitude—εν μακαρισμοῖς," the plural of excellence, for which "omni felicitate cumulatum" is the Latin equivalent given in Migne, P. G., 42, p. 738. Father Holweck seems to have missed the significance of this passage, which he fails to reproduce exactly;[3] for surely the allusion to Mary's body being in bliss is significant. It would be nonsense to talk of the bodies of the martyrs being in bliss till the resurrection.

I have already weighed the dogmatic reasons on which Father Holweck rests his case, and have found them wanting. But lĕt us further examine the matter. Our belief in the Assumption (St. Thomas's statement of it, by the way, is not "pie creditur", but "Credimus enim quod post mortem resuscitata fuerit, et portata in coelum"—*Exp. in Salut. Angel.*) involves three things: (1) the death; (2) the resurrection; (3) the taking up into heaven. It is admitted that the death cannot be proved convincingly. Yet the belief that Our Lady died is universal. There is but one way of accounting for it, and it is this. The Apostolic Church was an eye-witness of her death and burial, which latter, of course, took place after the Jewish custom, the body being placed in a tomb cut in the rock. There is no conclusive dogmatic proof whatever that she was raised from the dead. But the empty tomb was pointed out as evidence of it in the seventh century, and the fact that no relic of her body has ever been as much as claimed

[2] *Apol. contra Arian*, n. 11 (Migne, P. G., tom. 25).

[3] THE REVIEW, Vol. xliii, n. 2, p. 132.

to be found anywhere on earth is very significant. As for the third item, the taking up into heaven, it is, from the nature of the case, incapable of being proved dogmatically. That her soul went straight to heaven, as soon as it left the body, follows necessarily from her sinless perfection, when coupled with the fact that the gates of heaven had already been opened by her Divine Son. That her body was taken thither cannot be inferred as a necessary consequence from any truth of faith. From the nature of the case, it can be known only by revelation, or by something equivalent to revelation, namely, the evidence of undoubted miracles wrought in testimony thereof. In this latter way, we know for certain that the canonized saints are in heaven. But, so far as is known, we lack this testimony to the corporal assumption of Mary. We have, therefore, to fall back on a revelation made to the Church before the last of the Apostles had gone to his rest.

I conclude, then, with the writer of the learned article on this subject in the *Dictionnaire de Théologie Catholique*, "that the Catholic belief in the mystery of the Assumption, the prevalence of which we have noted in the sixth and seventh centuries, must be traced back to the Apostles by the way of oral tradition. This is the only satisfactory explanation of its origin, seeing that it is not founded on the apocrypha, and, on the other hand, seems to find no place in early writings." (Fasc. VIII, Paris, 1903.) It is not at all necessary that we should be able to trace this tradition back historically to the Apostles. Enough that it has lived in the consciousness of the Church down through the ages. In the world from the days of Christ, teaching all nations, the Church of the living God, the pillar and ground of the truth, holds fast the traditions she has received, whether in writing or by word of mouth; guarantees them to be true; tolerates no innovation upon them. At the opportune moment, she settles all doubt and controversy by the mouth of her supreme and infallible pastor, *the master of the house, who bringeth forth out of his treasure things new and old.*

✠ ALEX. MACDONALD, D.D.,
Bishop of Victoria.

N. B. Additions were made to this article after it had been set up in type and sent to Father Holweck for his reply, which follows.—EDITOR.

II. A Reply.

DOGMATIC REASONS AND ORAL TRADITIONS.

MY Right Reverend critic finds the dogmatic arguments given by me "absolutely unconvincing". I must acknowledge that I am not deeply enough versed in theology to have invented them myself. They are simply a résumé of the arguments brought forward by such eminent theologians as Pesch, Scheeben, Pohle, Specht, and others. The Rt. Rev. critic may open any treatise on the subject and he will find exactly the same "proofs" in some form or other. They were also used by the Fathers who signed the petition at the Vatican Council, to have the doctrine defined. I admit that they rest principally on the famous axiom of Duns Scotus: *Potuit, decuit, ergo fecit*, but I am not averse at all to "hazard and dogmatize and guess" with men like Pesch and Scheeben. Bishop MacDonald again and again insists on oral tradition as the foundation of the present belief. What does he mean by oral tradition? If he has in mind a *traditio oralis perfecta et explicite continua*, I must disagree with him. If he means a *traditio oralis relative perfecta et habitualiter continua*, I am quite in accord with his view. No doubt the *sensus fidelium* of the last thousand years shows that the doctrine of the corporal assumption of the Mother of God is "proxime definibilis". Therefore it is part of the original *depositum fidei*; and since it is not mentioned either in Scripture or by the Fathers of the first five centuries, it belonged, up to the sixth century, to the *depositum orale*. The continuity and universality of tradition regarding the different parts of the *depositum fidei orale*, however, is not necessarily always the same; it may, temporarily and partially, be obscured; it may occur that for a time, part of the *depositum* is acknowledged only by part of the Church, not by the entire body, and that there is no actual and sufficient testimony for it. Tradition on a certain point of doctrine may even be temporarily suspended and, in some parts of the Church, be entirely extinguished; but it can never be lost beyond recovery.

As long as truth is implicitly contained in other well established truths of the *depositum*, though latent for a period of its time, it can always be restored by theological arguments.

In regard to secondary truths of the *depositum* such a *traditio habitualiter continua* is not uncommon.

That the tradition of Mary's Assumption was, in the great religious centres, latent in the fourth century, is proved by the testimony of St. Epiphanius for the Church of Jerusalem, by St. Ephrem for Syria, by St. Ambrose and St. Jerome for the Western Church. Even the great Suarez [1] says that there is no sufficient tradition; Bishop MacDonald will not call Suarez a Modernist, I trust. Niessen [2] comes to the conclusion: if in union with Christendom we profess that the Blessed Virgin after death was resuscitated, we do so *exclusively*, because we consider the belief a conclusion from established dogmatical truths (in the sense explained above). I am therefore in excellent company when I say that the tradition was latent and was restored by theological arguments.

My Rt. Rev. critic seems to be very much scandalized because I contend that St. Modestus, St. Andrew of Crete, St. John of Damascus and St. Gregory of Tours derived their knowledge of the circumstances of Mary's Falling Asleep from the apocrypha. "It is nothing short of a libel," he says, "upon his [Modestus's] memory and scandalously unfair". "They were saints of God and had an unction from the Holy One," etc. "If the pastors and teachers of the Church during all this time were so senseless as to pin their faith to the apocrypha, what of Christ's promise," etc. Now, in the name of common sense, does the unction from the Holy One protect a man against giving credence to "things that never were on land or sea"? Are the pastors and teachers altogether above using the pious legends of their age? Let my Rt. Rev. critic open the Roman Breviary, edited by the authority of St. Pius V and many Popes after him; let him examine the pages of the Mozarabic Missal and Breviary, composed by the authority of holy bishops of the Spanish Church and reëdited by the learned Cardinal Ximenes; let him read the synaxaria of the Greek Menaea and those of the Coptic Church, and he will find them replete with extracts from apocryphal gospels and acts and other unhistorical legends. For example, the lengthy

[1] De Incarn., II q. 37, a 4, disp. 21, sect. 2, dub. I.
[2] Panagia Kapuli, 188.

Mozarabic hymn for the feast of St. Thomas, Apostle, is but an abridged form of the extravagant apocryphal Acts of St. Thomas. Does Bishop MacDonald deny that the apocryphal writings influenced even some of the writings of some of the Fathers? Does he not know that many documents published by Popes, contain historical errors? Has he never noticed that the *Commendatio Animae* of the Roman Ritual alludes to the apocryphal acts of Paul and Thecla (*et sicut S. Theclam . . . de tribus atrocissimis tormentis liberasti*)? When I asked a certain well-known member of the S. Congregation of Rites, why the S. Congregation does not expunge the spurious legends and homilies from the Breviary, he acknowledged that the Breviary contains many unreliable lessons: "But," said he, "the Breviary is not intended to teach history, but to promote piety and edification." May it not possibly be that St. Modestus was guided by the same principle when he delivered his sermon on the Falling Asleep of Mary? I am at a loss to understand how my Rt. Rev. critic can have read the sermon of St. Modestus and say it contains "not the faintest allusion to the *Transitus*." It is true, St. Modestus never says: What I relate is taken from the *Transitus*; still his discourse is but an exquisite oratorical idealization of one of the simpler versions of the apocryphon, and he does not fail to insert in various places: "as they say" (ὡς λόγος), as to Him [God] alone is known (ὡς αὐτῷ μόνῳ ἐγνωσται).

The conclusions which my Rt. Rev. critic draws in his final sentences appear to be inadequate. In his condemnation of the dogmatic arguments he stands splendidly alone, and his thesis of a continuous oral tradition is not clearly defined. He invokes the authority of the "learned" article on the Assumption in the *Dictionnaire de Théologie Catholique*. Having worked my way through the thirteen volumes of the *Summa Aurea de Laudibus B.M.V.* of Bourassé, published in 1866 by Migne, Paris, I must confess the multifarious mass of so-called "historical" material collected and defended therein has undermined my confidence in the reliability of many Mariological writers.

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St. Louis, Mo.

Analecta.

S. CONGREGATIO CONSISTORIALIS.

I.

DUBIA CIRCA DECRETUM "MAXIMA CURA".

Cum nonnulli Ordinarii quaedam dubia circa vim et interpretationem decreti "*Maxima cura*" proposuerint, Sacra Congregatio Consistorialis, mandante SSmo Domino Nostro Pio PP. X, eisdem dubiis die 3 octobris 1910, respondit prout infra:

1. Utrum examinatores eligendi iuxta praescriptum *can. 4* adhiberi possint in examinibus pro collatione beneficiorum atque sint unum et idem ac examinatores de quibus statuit Trid. Synod. *cap. 18 sess. 24 de reform.*; an potius sint distincti et adhibendi dumtaxat pro amotione decernenda.

R. Affirmative ad I^{am} partem, negative ad II^{am}.

2. An examinatores sive synodales sive prosynodales nunc existentes, per idem decretum a munere cessent.

R. Servetur dispositio finalis decreti.

3. Utrum Ordinarii, quando Synodus non celebratur, adhuc indigeant indulto S. Sedis pro eligendis examinatoribus.

R. Negative.

4. Utrum Ordinarii possint eligere aliquem sacerdotem regularem in examinatorem vel consultorem.

R. Affirmative, dummodo sacerdos regularis parochus sit, si in consultorem eligatur.

5. Utrum eligere possint extradioecesanum.

R. Affirmative in parvis dioecesibus, aut quoties iusta aliqua causa intercedat.

6. Utrum Ordinarius inter examinatores accensere possit Vicarium suum generalem.

R. Non expedire.

7. Utrum inter examinatores aliquot parochi accenseri possint.

R. Affirmative.

8. Utrum una eademque persona esse possit simul examinator et consultor.

R. Affirmative, sed non in eadem causa. Generatim tamen expedit ne plura officia in una eademque persona cumulentur.

9. Utrum consultores dioecesani de quibus in § *2, can. 4* quorum consensus (quoties deficiat capitulum cathedrale) requiritur in electione examinatorum et parochorum consultorum, iidem sint ac collegium praefatum parochorum consultorum.

R. Negative; sed consultores dioecesani stant loco capituli in aliquibus dioecesibus ubi cathedrale capitulum erigi adhuc non potuit.

10. Utrum in computanda antiquitate electionis ratio habenda sit electionum praecedentium; an dumtaxat electionis praesentis, ita nempe ut qui bis vel ter electus iam fuerit, antiquior non habeatur illo qui prima vice electus sit, dummodo pari die electio evenerit.

R. Negative ad I^{am} partem, affirmative ad II^{am}.

11. Utrum error in computanda antiquitate et admissio alicuius examinatoris seu consultoris, hac de causa illegitima, inducat nullitatem actorum.

R. Negative.

12. Utrum iusiurandum in *can. 7* praescriptum debeat singulis vicibus in singulis causis renovari, an sufficiat illud semel emittere post electionem aut in primo conventu.

R. Sufficit semel emissum, durante munere, dummodo pro omnibus causis fuerit emissum. Potest tamen Ordinarius exi-

gere ab examinatoribus et consultoribus ut illud renovent in casibus particularibus, si id expediens iudicaverit.

C. Card. De Lai, *Secretarius.*

L. * S. Scipio Tecchi, *Adsessor.*

II.

Ad Eminentissimum Virum Claudium S. R. E. Presbyterum Cardinalem Vaszary, Archiepiscopum Strigoniensem (esztergom) et Primatem Hungariae.

Eme ac Rme Domine mi Obsme,

Eminentiae Vestrae litterae, nomine etiam omnium Hungariae Antistitum datae sub die 27 transacti septembris, ad SSmum Dominum Nostrum pervenerunt. Quas quidem Ipse assueta benignitate excepit, nec dissimili cura, prout rei gravitas postulabat, expendit; mihique haec Eminentiae Vestrae coeterisque Antistitibus communicanda mandavit.

Porro SSmi Domini Nostri mens est ut firma sit lex qua prohibetur ut diaria et commentaria, etiam optima, quae tamen de politicis rebus agunt quae in dies eveniunt, aut de socialibus et scientificis quaestionibus quae pariter in dies exagitantur quin adhuc de iis certa sententia habeatur, haec, inquam, in manibus alumnorum seminarii libere non relinquantur. Nil tamen vetat quominus superiores seminarii aut magistri, si agatur de quaestionibus scientificis, legant alumnis aut legendos articulos in sua praesentia tradant eorumdem diariorum et commentariorum, quos ad alumnorum instructionem utiles vel opportunos censent.

Commentaria vero in quibus nil contentionis continetur, sed notitias religiosas, S. Sedis dispositiones et decreta, Episcoporum acta et ordinationes referunt, vel alia quae quamvis periodica non aliud sunt quam lectiones ad fidem et pietatem fovendam utiles, haec, inquam, possunt, probantibus seminarii moderatoribus, prae manibus alumnorum relinqui tempore a studio et ab aliis praescriptis officiis libero.

Haec dum Tibi pro meo munere significo, manus Tuas humillime deosculor meque impenso animi obsequio profiteor.

Eminentiae Vestrae

Romae, die 20 octobris 1910.

addictissimum famulum

Caietanum Card. De Lai,

S. Congr. Consistorialis Secretarium.

III.

Declarationes circa Iusiurandum a Motu Proprio "Sacrorum antistitum" praescriptum.

Ad hanc sacram Congregationem proposita sunt quae sequuntur dubia circa Motum Proprium *Sacrorum Antistitum*, die 1 Septembris proxime lapsi editum, nimirum.

I. utrum qui, in praesenti, plura obtinent officia vel beneficia, unum dumtaxat iusiurandum praestare possint, an tot iuramenta emittere teneantur quot possident officia vel beneficia;

II. coram quo Moderatores generales Ordinum aut congregationum religiosarum praestare debeant eiusmodi iusiurandum;

III. an Vicarius generalis delegari possit ab Episcopo, generali modo, ad iusiurandum excipiendum;

IV. utrum iuramenti formula, pluribus simul convenientibus, ab omnibus singillatim legenda sit, an vero sufficiat ut ab aliquo ex eis recitetur;

V. an quotannis teneantur renovare iusiurandum vicarii parochiales, confessarii et sacris concionatores, quibus facultas singulis annis prorogatur;

VI. utrum parochi, in locis a residentia Episcopi dissitis, teneantur emittere iuramentum coram Vicariis foraneis, an sufficiat ut ad Episcopum remittant iurisiurandi formulam ab ipsis subsignatam;

VII. an novi beneficiarii debeant subscribere formulam tum professionis fidei tum iurisiurandi.

SSmus Dominus Noster Pius PP. X, in audientia die 21 Octobris 1910 Emo Cardinali Secretario sacrae Congregationis Consistorialis concessa, mandavit ut respondeatur:

ad I. sufficere unum iusiurandum, sed de eodem prius praestito fides exhibenda est ei, qui ius habet aliud exigendi iuramentum;

ad II. Moderatores generales, qui actu Ordini vel Congregationi vel Instituto praesunt, coram Patribus sui Definitorii, sive Assistentibus sive Consiliariis generalibus; Moderatores autem generales, qui in posterum eligentur, coram Praeside capituli generalis;

ad III. affirmative, postquam ipse in manibus Episcopi iusiurandum praestiterit;

ad IV. sufficere ut, formulâ iuramenti ab uno recitata, a ceteris singulis, iureiurando emisso, formula ipsa subscribatur;

ad V. negative;

ad VI. pro hac prima vice sufficere ut memorati parochi subsignent iuramenti formulam iuxta indultum diei 25 Septembris elapsi; in posterum vero parochos teneri ad iuramentum praestandum coram eo a quo beneficii possessionem obtinebunt;

ad VII. quoad professionem fidei, nihil innovandum; quoad iuramentum, servandam dispositionem Motus Proprii *Sacrorum Antistitum.*

Datum Romae, ex aedibus sacrae Congregationis Consistorialis, die 25 Octobris 1910.

C. Card. De Lai, *Secretarius.*

L. * S.

Scipio Tecchi, *Adsessor.*

IV.

Erectio Dioecesis "Rio Negro."

SSmus D. N. Pius PP. X, decreto Sacrae Congregationis Consistorialis, erexit:

19 octobris 1910.—Novam apostolicam praefecturam Fluminis Nigri (*Rio Negro*) in Brasilia, sequentibus praefinitam limitibus, nempe, in ea parte quae est ad ortum solis et inter ortum solis et septentrionem, territorio praelaturae vulgo *Rio Branco*; in ea parte quae est inter septentrionem et occasum solis, territorio rerum publicarum Benezuelensis et Columbianae; in ea parte quae est inter meridiem et ortum solis, divortio aquarum affluentium in Flumen Nigrum. Haec autem linea, quae discedit a confluenti Fluminis Nigri et Fluminis Albi atque per praefatum divortium aquarum a parte occidentali Fluminis Nigri pergit usque ad confinia Columbiana, extabit uti linea divisionis inter praefecturam quae erigitur et inter Amazonum dioecesim necnon praefecturas nuncupatas *Teffé* et *Solimoës Superioris.*

V.

DECRETUM DE VETITA CLERICIS TEMPORALI ADMINISTRATIONE.

Docente Apostolo Paulo, *nemo militans Deo implicat se negotiis saecularibus* (II *Tim.*, II, 4), constans Ecclesiae disciplina et sacra lex haec semper est habita, ne clerici profana negotia gerenda susciperent, nisi in quibusdam peculiaribus et extraordinariis adiunctis et ex legitima venia. "Cum enim a saeculi rebus in altiorem sublati locum conspiciantur", ut habet SS. Tridentinum Concilium *Sess. XXII, cap. I de ref.*, oportet ut diligentissime servent inter alia quae "de saecularibus negotiis fugiendis copiose et salubriter sancita fuerunt."

Cum vero nostris diebus quamplurima, Deo favente, in Christiana republica instituta sint opera in temporale fidelium auxilium, in primisque arcae nummariae, mensae argentariae, rurales, parsimoniales, haec quidem opera magnopere probanda sunt clero, ab eoque fovenda; non ita tamen ut ipsum a suae conditionis ac dignitatis officiis abducant, terrenis negotiationibus implicent, sollicitudinibus, studiis, periculis quae his rebus semper inhaerent obnoxium faciant.

Quapropter SSmus Dominus Noster Pius PP. X, dum hortatur quidem praecipitque ut clerus in hisce institutis condendis, tuendis augendisque operam et consilium impendat, praesenti decreto prohibet omnino ne sacri ordinis viri, sive saeculares sive regulares, munia illa exercenda suscipiant retineantve suscepta, quae administrationis curas, obligationes, in se recepta pericula secumferant, qualia sunt officia praesidis, moderatoris, a secretis, arcarii, horumque similium. Statuit itaque ac decernit SSmus Dominus Noster, ut clerici omnes quicumque in praesens his in muneribus versantur, infra quatuor menses ab hoc edito decreto, nuntium illis mittant, utque in posterum nemo e clero quodvis id genus munus suscipere atque exercere queat, nisi ante ab Apostolica Sede peculiarem ad id licentiam sit consequutus. Contrariis non obstantibus quibuslibet.

Datum Romae ex aedibus sacrae Congregationis Consistorialis, die 18 mensis Novembris anno MDCCCCX.

C. Card. DE LAI, *Secretarius.*

L. * S.

S. TECCHI, *Adsessor.*

ROMAN CURIA.

Official Nominations and Appointments.

The following nominations of prelates are officially announced:

29 October: The Most Rev. Donatus Sbarretti, Archbishop of Ephesus, appointed Secretary of the S. Congregation of Religious.

3 November: The Most Rev. Pellegrin Francis Stagni, Apostolic Delegate to Canada and Newfoundland.

17 August: The Rev. Paul Perini, S.J., Bishop of Mangalore, India.

13 September: The Rev. Louis Munsch, C.S.Sp.,. Vicar Apostolic of Kilima-Njaro in East Africa.

The Rev. James Romanus Bilsborrow, O.S.B., Bishop of Port Louis in the Isle of Mauritius.

15 September: The Rev. Francis Bonne, Archbishop of Tokio, Japan.

3 October: The Rev. D. Joachim Anthony d'Almeida, transferred from Bishopric of Piauhy to the new Diocese of Natal, Brazil.

18 October: The Rev. Maximilian Crespo, Bishop of Antiocho, Republic of Colombia.

The Rev. Francis Christopher Toro, Bishop of Socorro, Republic of Colombia.

4 May: The Rev. John Baptist H. V. Milette, Rector of the Church of St. Aloysius in Nashua, New Hampshire, Protonotary Apostolic *ad instar*.

2 July: The Rev. Andrew Seubert, Green Bay, Wisconsin; the Rev. J. Henry Tihen, Vicar General of Wichita, Kansas; the Rev. Bernard Schmiehausen, Rector of St. Mark's Church, Colwich, Kansas; the Rev. Moses Maguire, Rector of St. Mary's Church, Newton, Kansas—Domestic Prelates.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF CONSISTORY: 1. Decides several doubts in reference to the interpretation of the Decree *Maxima cura,* regarding the appointment of examiners for the removal of rectors of parishes and beneficiaries.

2. Interprets the clause of the Motu Proprio *Sacrorum Antistitum,* restricting the introduction of periodicals and journals into theological seminaries.

3. Declares in what manner the oath required by the *Sacrorum Antistitum* is to be taken by the members of congregations, beneficiaries, parish priests, and superiors.

4. Defines the limits of the new Apostolic Prefecture of *Rio Negro* in Brazil.

5. Decree prohibiting clerics from acting as president, director, secretary, treasurer, etc., in banks and trust companies and the like.

ROMAN CURIA publishes list of recent Pontifical appointments.

THE FIRST COMMUNION DECREE.

Qu. The recent decree about children making their First Communion at seven years of age is offering me practical difficulties. No word has come from the bishop. I know that priests of other dioceses have received the translation of the decree from the chancery office without a word of instruction. My assistant without consulting me preaches to the parents at his Mass on Sunday that the children from seven years up are to be prepared at once for their First Communion. The young priest claims that the decision rests with the father of the child and with the confessor. Hence, he says, as pastor I cannot interfere. I do not wish to be more Catholic than the Church. I am merely anxious to do whatever is the wish of the Church and to be in harmony with the spirit of her laws. I intended waiting until I saw what other priests or parishes were doing or until some instructions were received from the bishop. My assistant and I have agreed to submit the question

to you. While the decree says that the admission of children to First Communion rests with the father of the child and the confessor, yet without any irreverence or lack of submission to the Holy See it looks to me as though serious difficulties will arise if assistant priests without consulting pastors and without any instruction from the bishop may prepare and admit a class to First Communion.

As early a reply as you can give will be sincerely appreciated. If you answer in the REVIEW, please withhold my name.

PAROCHUS PERPLEXUS.

Resp. As many pastors are similarly perplexed, it may be well to indicate here the points which pastors and their assistants should keep in mind. The decree has appeared in the *Acta Apostolicae Sedis* (15 August, 1910, N. 15, p. 577). This being the official publication of the Holy See, no other promulgation of the document is at all necessary. The decree is not a matter of counsel, but is preceptive and obliges not under venial but under grave sin as Cardinal Gennari remarks. The reason is that the matter treated is of a very grave nature. The eminent canonist just referred to observes that if bishops fail to make known the decree to their priests, or if they delay in doing so, this does not free priests or those responsible for children from observing the decree. The obligation of observing the *Quam singulari* begins just as soon as pastors, confessors, parents, and instructors have learned of its promulgation. Bishops are obliged to communicate the decree, but not to promulgate it officially. This measure has been commanded by the Holy See to make sure that all who are responsible for children will learn of the decree. Thus pastor and priests are not to wait for instructions from our Bishops before they begin to prepare children for their First Communion.

The assistant priest's action in announcing, if he did announce without consulting the pastor, the formation of a First-Communion class is not conformable to the decree. The father of a child, or whoever takes the father's place, and the confessor can admit the child to private First Communion; that is to say, the child who has begun to reason is under the serious obligation of receiving Holy Communion at Eastertime. Such a child who has not yet received Communion

goes to Confession, and the confessor, when he has satisfied himself that the little instruction now necessary for First Communion has been imparted, tells the child to go to Communion. This is admitting a child to private First Communion. The confessor cannot consult the pastor when he tells a penitent to go to Holy Communion, neither should he consult him when the penitent happens to be a child who is going to receive Holy Communion for the first time.

If a public ceremony is to be made when the children are making their First Communion, there is question of a function in the church over which assistant priests have no right to make announcements without consulting the pastor. It would be quite unreasonable and subversive of discipline and harmony among the priests of the parish if, against the will of the pastor or even without his knowledge, assistant priests were to carry on various public ceremonies in the church. So it would be quite contrary to the decree if the pastor should be surprised by a public and impressive ceremony of First Communion, arranged for and carried out by an assistant priest. Our public or general Communions, which have been the source of great edification to the parents and faithful generally and which have caused such a deep and lasting impression on the minds of the children themselves, are public ceremonies or celebrations which it is for the pastor to regulate. The decree explicitly states: "The pastors shall take care to announce and distribute general Communion once or several times a year to the children, and on these occasions they shall admit not only first communicants but also others who, with the consent of their parents and confessor, have been admitted to the Sacred Table before." St. Alphonsus in his day counseled that these general Communions be held at least twice a year. Our pastors will be only too happy to grant permission for these ceremonies. Such functions as well as the frequent reception of Holy Communion by children will naturally entail more labor on the part of priests and Sisters, but the command of Christ and of His Vicar, Pope Pius X, "Forbid them not," will be regarded as specifying the most important work devolving on the clergy and our Sisterhoods. Whilst it may seem now as though it would be and perhaps is impossible to crowd other duties into their

already too busy days, our priests and nuns will soon find a means of freeing themselves from many less important duties of parish and school in order that they may give themselves to the great duty of first and frequent Communion of children.

FR. JOHN T. MCNICHOLAS, O.P.

New York City.

THE ASSISTANT PASTOR AND THE DECREE ON THE FIRST COMMUNION OF CHILDREN.

Qu. The recent decree regarding the age and dispositions required in children for the reception of First Holy Communion is so definite in its wording that any further commentary on its meaning seems unnecessary and superfluous. The obligation which it imposes is not to be gainsaid or neglected, and yet the practical application of its precept may result in a condition of affairs not a little embarrassing under certain circumstances.

To say that its import is revolutionary of present custom is not exaggeration. And as the fulfillment of its mandates is to depend most directly upon the assistant priests who are engaged as the confessors of the children of the parishes in which they labor, I for one would be deeply grateful if you would consider a difficulty which will not improbably present itself.

To be as brief as possible, let us suppose a case which, as it seems to me, is not at all impossible or imaginary. It is the Saturday afternoon or evening preceding Trinity Sunday of the year which is soon to begin. An assistant, engaged in the hearing of confessions, finds before him a penitent of seven or eight years who presents himself or herself for absolution. The pastor of the parish, a man inclined to be ultra-conservative, has already selected those children who in his estimation are bound by the Easter precept of the present year, and for some reason has not admitted the youthful penitent in question into the number of those who are to receive First Communion on the morrow. The confessor, after a careful questioning of the little one before him. is forced to conclude that the child is obliged to comply with the precept of annual Communion. Is he not bound, by the decree, to advise and command his youthful penitent to approach the Holy Table on the day following? I do not mean that the little one should necessarily be of the number of those who are to take part in the *Solemn Celebration of First Communion.* I understand that the determination of that ceremony rests within the ex-

clusive jurisdiction of the pastor. But I quote Cardinal Gennari[1] to show that "*the pastor in the matter of private communion has no right whatever.*"

Therefore it seems to me the confessor is in somewhat of a quandary. If he directs the child to receive First Communion privately, that is at one of the earlier Sunday Masses, he will undoubtedly incur the displeasure of his pastor who will naturally not feel complimented that his "boyish" curate should presume to rely upon his own judgment in preference to that of his older, more experienced, but not necessarily better informed, superior. If he does not so advise the child he is doing violence to his own conscience.

Perhaps there is some escape from this embarrassment. I assure you that you will confer a great favor upon a number of the priests of the Junior Clergy if you will kindly publish your opinion on this question in the January issue of the REVIEW.

Resp. The question here involved is simply one of the application of that prudence which must regulate the mutual understanding between the pastor and his assistants. The assistant's right and duty as confessor, in the matter of admitting to Communion, are plain and unquestionable; the tact which enables him to come to an understanding with his superior in order to avoid friction, misunderstanding, or public comment to the disadvantage or disedification of the congregation is a quality the application of which must vary with the circumstances and the individual.

There are times and conditions in which it may be wiser for the assistant to make a child defer its reception of Communion, whatever its just rights in the matter may be, so as not to clash with the pastor's arrangements. It is a rule of pastoral prudence, which is regarded as a condition of every law, that the private right should be made to yield to a common right, and the disturbance of peaceful relations between the pastor and his curates would be a scandal to the faithful and a wrong to the interests of religion compared to which the withdrawal from private Communion for a short time is of no account.

On the other hand an assistant who finds himself in the predicament of displeasing his pastor by allowing a child its God-given rights to Holy Communion, would do wisely to

[1] *Il Monitore Eccles.*, Sept., p. 318.

have a talk with the pastor on the subject. If the pastor yields or suggests a compromise, in order to keep the discipline of the parish in a certain established order, all is well. If the pastor, however, be unreasonable, and insist that his assistant, as confessor, should forfeit the right of determining when a person—child or adult—is to go to Communion, it would be in place for the latter respectfully to state that he cannot waive the rights of his penitents and therefore must insist on his own duty to admit them to Communion whenever he judges them duly prepared. The bishop, if appealed to, would be bound to sustain the assistant, and decide that the pastor is going beyond his jurisdiction in interfering with the right of communicating children who have the approval of their confessors.

AN ECCLESIASTICAL CONFERENCE ON "QUAM SINGULARI".

To the Editor, THE ECCLESIASTICAL REVIEW.

"*Quam singulari*" was discussed at the Conference and the discussion reminded one of the good old days of theological circles when the objectors were as much afraid of being "put in the sack" as the trembling defender. It would not be easy to recall all the objections and answers, nor would it be at all worth while to record them here.

It is difficult to decide too whether the objectors were giving utterance to their own convictions or just assuming the part of Advocatus Diaboli that the truth might appear. A looker-on would conclude from the approval which followed a few answers that the objectors were glad to be silenced.

It may be of interest to set down here a few of the most important objections and answers: "The decree does not apply to the United States." Against this the "ubique servandum" of the Decree was adduced and, as no one present was learned enough to translate the words, "It must be observed everywhere except in the United States," the objection did not lead to any discussion. What did lead to a discussion was whether or not the Decree bound *sub gravi* and how pastors were affected by it. It was the opinion of the defender that the children who are now "seven years of age" and all who shall have reached that age on Trinity Sunday of the coming year will be bound *sub gravi* to go to Communion within the Paschal season. From this the transition to the obligation of the pastor to prepare the children of his parish or to get them prepared,

was a very natural one; and the conclusion was that a corresponding obligation rested upon the pastor. If the children are bound *sub gravi* to receive Holy Communion at Easter time the pastor is bound *sub gravi* to instruct or have instructed those children who have come to the use of reason.

"Suppose," said one, "a pastor is not disposed to carry out the Decree, what should be said of him?" It was replied that there was no need of answering that question, for such a soul could not be absolved *ex defectu dispositionis*. Once it is agreed that *Quam singulari* is strictly binding *sub gravi*, it is not easy to see any other answer. To say the Decree is not *de fide* and therefore does not bind *sub gravi* is to wander far afield from Catholic doctrine. The man who would excuse himself from observing the Decree on the plea that it is disciplinary and, therefore, does not bind, may as well say *non serviam*. It was maintained that while this Decree is disciplinary it binds *sub gravi* like many other disciplinary decrees. The point was freely discussed and the significance of the Catholic doctrine underlying it was set forth.

Whether or not a pastor should await the word of his bishop before attempting to carry out the Decree was another theme suggested in the course of the Conference. The answer depends much upon circumstances and we may here omit the prudential reasons for awaiting the bishop's word of command. Yet if the Decree is authentic, and it certainly is (for the S. Congregation on the Sacraments has undoubted authority to issue a decree on this subject), a pastor need not await the command of his bishop. The Roman Pontiff has approved the Decree and hence it becomes obligatory on all to whom it is directed.

Here it was objected that it was not a Papal Decree at all because it was not issued by the Supreme Pontiff but by a Congregation. Before answering this objection there were given some *praenotanda* regarding Congregations to make it clear that the Decree is decidedly Papal in the sense that the Congregation on the Sacraments is the organ which the Pope has employed to issue the Decree and in the sense that the Pope has approved the Decree and ordered it to be promulgated.

Many other points were introduced for discussion, but the main objection was the havoc which the carrying-out of such an order was sure to work in our parochial schools. Our children are in school now until the age of twelve or thirteen, but after this their Catholic training will end at any time between the age of seven and eleven. This objection seemed hard to answer, but the answer given seemed to satisfy the zealous pastors present. Suppose

a few do leave, does that justify us in standing between all the children and the Bread of Life? Is a positive precept of the Church to be set aside because a few parents may permit their children to give up their Catholic training? Let us look at this question closely and honestly. Is it not true that three-fourths of our Catholic parents want their children to get a Catholic education? Grant that our teachers are what they should be, few intelligent Catholic parents are found in any parish who will not eagerly yearn to have their little ones brought up in a Catholic school. We may divide the anti-parochial school parents into three classes: First, those who went to the Catholic school thirty years ago, when teachers were few and our schools like the public schools had their drawbacks. These people think that the schools are the same even yet. What they need is a few instructions on the advantages and advancement of Catholic education. The writer knows where such talks to such people filled vacant benches in more than one parochial school. Then there is the class who think that the public school is better able to fit the children for the business world than the parochial school. These like the first class must be instructed and the testimony of business men in our large cities, especially those testimonies that appeared in the daily papers in New York City sometime ago in praise of parochial-school education, could be read and explained for the enlightenment of such parents. These parents should be asked to explain why it is that in so many places especially in the city of New York it is not necessary to urge children to attend the Catholic school, for as soon as it is built it is filled. The third class is made up of an insignificant minority who are aspiring to be, or may have become, mushroom millionaires. They were brought up as Catholics, it is true, but they never came into contact with Catholic culture. All the refinement they fancy is to be found outside the Church. Their friends now are nice non-Catholics and they are so cultured and externally perfect. These poor people are not to be blamed. In their early days they or their parents had to struggle to keep body and soul together. But now they are in the midst of plenty and never dream of looking backwards for a culture of whose existence they know nothing. They are determined, too, that their children must not mingle with those of the lower grade from which they themselves have advanced. How is this handful of worldlings to be treated? Do you think that they or their children can be benefited by our present system of a late First Communion? Any man can see that if the children of such parents are to be saved they must be brought to the altar as soon as ever their reason dawns, else the follies and

false standards of their parents will fill their little hearts. If we are to diminish the number of this class of parents we must begin early with the children before the good things of life absorb their affections. Here indeed delay is dangerous.

It was the opinion of the defender that an early First Communion will bring the pastor close to the child many years earlier than the present system has done. He can then mould and guide the young one and show him the blessings of a Catholic training. The Holy Ghost too will assist the child to see this advantage and to feel it; and, since this is a land of obedient parents, there is little fear that the will of the child who desires to attend a Catholic school will be opposed. The last argument had great weight with one pastor at the Conference. His standing in the diocese is the very highest and his learning and zeal are the emulation of younger men in the ministry. When therefore he arose and said that though he was twenty-five years in his parish and had prepared his children for First Communion year after year, he had to acknowledge that they were eleven or twelve years of age before he had got close to their hearts. To him it seemed that the early First Communion would bring the influence of the priest into the child's life while the little mind was plastic and that a pastor who loves his children need have no fears that *Quam singulari* will deplete the parochial classrooms.

One objector who was personally much in favor of the Decree, pictured the happy Catholic localities in his native land and in his adopted country where the children did not make their First Communion until the age of thirteen or fourteen. He ended his eulogy of a late First Communion by asking, "Where do you find better Catholics than the—?" Here he mentioned the people of his nation. He was answered immediately by this question, "If the people of your nationality brought up on this system are such excellent Catholics, why are they here now the great opponents of this Decree?" No one enjoyed the answer more than the objector himself. But it was further shown that colonies of Catholics whether living in rural towns or on their farms were not the people whose Catholic conduct would prove the wisdom of a late First Communion. In small towns nearly every Catholic knows who misses Mass or the Easter duty. The fathers and mothers and grandparents and public opinion help a great deal to make the young and old practical Catholics. To conclude that a late First Communion does this is an unwarranted deduction, for the same is true of any Catholic settlement whether First Communion be given late or early. Show us those Catholics away from

their early surroundings and we shall learn more about them. Ask the missionaries who have met them in New York, Philadelphia, Cincinnati, Chicago, Milwaukee and St. Louis and other cities, and they will be able to tell something about the advantages or disadvantages of a late First Communion. But while it would be dangerous to conclude that the deferred First Communion was the only factor which contributed to the loss of a lively faith, it would be equally false to conclude that those children who were detained in school until they were twelve or thirteen and then allowed to make their First Communion were the real Catholics of our land or any land.

Were the Decree addressed to us for our approval instead of having been promulgated for our ready obedience it is not at all unlikely that statistics could be collected to approve or disprove its wisdom or opportuneness. What we are certain about is that the will of God has been interpreted to us by the Vicar of Christ, and that we have every reason to be deeply grateful for *Quam singulari* the observance of which shall contribute largely toward the Holy Father's ideal—*instaurare omnia in Christo.*

C. CLARUS.

THE RULE OF FASTING AS AN IMPEDIMENT TO FREQUENT COMMUNION.

To the Editor, THE ECCLESIASTICAL REVIEW.

No notice has apparently been taken of my appeals in your magazine in behalf of the large number of Catholic laymen to whom frequent Communion is an actual or practical impossibility on account of the rigidity of the Eucharistic fast. Yet I feel impelled to raise my voice again, this time in behalf of those toward whom Christ and His Vicar have manifested particular love — the little children.

Whatever the learning and wisdom of theologians may bring to bear upon the question of children's Communions, the practical carrying out of the Holy Father's ideas is dependent upon a number of apparently frivolous details, unthought of by those in high places, but indispensable to those in whose hands the responsibility in the end must lie.

The Holy Father is most urgent that Christian education and daily Communion should be twin factors in the salvation of youth. Yet the mothers and sisters know very well how difficult it often is to bring both of these elements to bear on the life of a child, when the Eucharistic fast has to be considered. In many cases the child

may be too delicate to go out fasting at an hour which will admit of return to breakfast and another trip to school before nine o'clock. Sometimes (I know this to be a fact) the parish church and school are often so far from the home that it would be almost an intolerable burden for the hard-worked mother to get the little ones ready early enough; and car-fare, at the rate of ten cents per day for each child, presses heavily on the family finances, where the family is as large as Catholic families ought to be, assuming that the expedient of saving time and car-fare by patronizing a public eating-house is out of the question in the case of young children. To be sure, in the situation I have mentioned, the children might be sent to church at a later hour, home to breakfast, and, a few minutes before nine, go to the nearest public school around the corner. This would be a case in which frequent Communion is facilitated by public-school education. But could this be the intention, even remote, of the Holy Father?

I have not considered cases in which a child's health is too frail to permit of frequent morning fasts under any circumstances. Nor is such a condition of health uncommon among Americans of all ages, many of whom are by no means incapacitated from a fair share in the duties of ordinary life. But in the case of children, breakfast might be had at an hour somewhat earlier than necessary for school hours, so that they might, after Communion, proceed immediately to the school-room.

It may be alleged that to allow children to receive the Holy Eucharist without fasting would lessen the respect for the Sacrament. This seems obviously to be merely a matter of education. I have not observed that children lose any respect for the laws of abstinence on Friday, or Sunday Mass, although they have been taught that these laws may be set aside in cases of necessity.

One word more. The Holy Sacrament has been fittingly called the wine of virgins, the sovereign remedy against the assaults of our lower nature. Yet, strange to say, at the time of life when the passions of youth are developing, when the grace of the Sacrament is most urgently needed, the frailty of the growing body often may force prudent parents to limit the Communions of their girls and boys—the fast is too severe. To be sure, one may argue that prayers and acts of love may supplement to some extent the grace of the Sacrament. But why deprive poor human nature of the *actual* help of the Strong-armed? Again, I have been told that fasting is in itself a remedy against temptation: therefore, do not relax the law. This may be true in the abstract. But where the fasting is absolutely impossible, the victim is left without either weapon, fasting or Communion.

I must apologize again for taking up your time and space with apparently trivial details. But these are the circumstances under which the laws of the Church must act; and, after all, what is the meaning of the time-honored axiom, "The Sacraments for men, not men for the Sacraments"? S. C. B.

THE HOLY FATHER AT CHRISTMAS.

Suggestions have come to us from two eminent priests in different dioceses expressing the wish that something be done by the American clergy to signalize Christmas as a day of joy for the common Father of Christendom, and to make it an occasion for strengthening our allegiance to the Holy See. One suggestion is that amid the general gratitude which is poured forth at Christmas, the churches unite in a Communion of thanksgiving for the blessings of Catholic unity under the leadership of the present Pope, whose efforts in the direction of restoring all things in Christ have advanced the cause of piety and reform of morals, especially by reviving the privilege of Daily Communion and by bringing the children into more active participation in the life of the Church. The other suggestion is that each priest make a separate offering in the form of a small portion of the Christmas collection given to himself, for the Holy Father.

Both of our correspondents advance good reasons for promoting a cause of this kind. It would aid the Holy Father not only in his needs but in his efforts for bettering the conditions of Catholicity throughout the world; it would cement the bonds of union between a grateful clergy and their Chief Pastor; and it would undoubtedly act as a salutary example to the faithful. We understand that this offering is not to interfere with the Peter Pence contributed by the laity. It is to be distinctly an offering from the clergy, who if each contributed only a moderate sum would be enabled to make a considerable gift and cause the heart of the Supreme Pontiff to rejoice in an especial manner with his clergy during this season of universal joy.

There is but one objection to this latter suggestion: it comes too late for the present season of Christmas. However, as "Myranus", the name over which the proposal comes to us,

says, it will be in good time for 1911. The thought is an excellent one and we shall be glad to receive from other priests comment or practical suggestion on the subject so as to manifest the mind of the American clergy in this regard.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

Those of us who can recall the days of Pius IX, the Pope whose sufferings rendered especially appropriate the denomination *Crux de Cruce* prophetically given to him, and evoked the deep sympathy of his children in every land, will also remember that it was customary at that time to add the prayer *Pro Papa* not only at all the Masses but also at the other public devotions of the Church. I am sorry to say that this custom has died out, and the bishops who enjoin the "Oratio pro Papa" to be said by the clergy are, to judge from the experience of a much-traveling old missionary, very few. When we reflect on the sad duties that confront a Pontiff of such generous heart and fatherly disposition as Pius X, who labors to restore God's kingdom among the faithful, through the medium of his bishops and priests, amidst the most disheartening difficulties from without and within, we cannot but be moved to pray with true filial devotion for the preservation of not only his courage but also his life, which is a signal blessing to the modern world, though the world may not realize it sufficiently. Might I then propose that pastors take it upon themselves to impress our good people with the necessity of praying for the Holy Father, and to set them the example by doing it at the public offices of the Church on Sundays and holidays of obligation. Christmas or New Year would be a good time to begin such a practice and it would undoubtedly be a most acceptable gift to the Pontiff, who in fact has expressed himself on occasion of his recent priestly jubilee as desirous of nothing so much as the zealous coöperation of his priests and the prayers of the faithful. And if this can be done we might go a step further and inaugurate a day of General Communion for the Pope and in thanksgiving for being members of his flock and recipients of his dispensation of graces. That might be done within the Octave of Christmas, or on the Sunday following.

AN OLD MISSIONARY AND LOVER OF PIUS IX AND PIUS X.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

We Americans make much of Christmas. The charm of the Christmas-tree and the gifts that accompany each recurring festival,

have taught us lessons of appreciation and gratitude which find expression in the all-sided generosity shown by American Catholics and non-Catholics alike, in relieving the distress of the poor, the sick, the orphans, and the homeless, by appropriate donations at this season. It is a beautiful custom, and gives an air of joy to the life of our great community which may well be said to be an image as well as an effect of the Gift of gifts bestowed on mankind by the Incarnation at Bethlehem on the first Christmas morning.

But while we think of our friends and of the poor, bringing some measure of happiness into the lives of others by a generous use of Christmas opportunities, we forget at times those who, being out of our immediate circle, do not make their appeal heard or understood. We priests who are as a rule the recipient witnesses of the gratitude of the faithful to their zealous pastors, can we afford to forget the common Father of the flock, far away in his enforced confinement in the Vatican and in a state of practical isolation from his beloved children?

The thought of this moves me to take the liberty of putting a question through the courtesy of the REVIEW before the clergy of the United States. What untold joy would not the heart of the great Father of Christendom in Rome experience, if there came to him at this time of universal peace and charity a token *from his priests,* the officers of the great army which he leads and commands. We often hear it said that Pius X has a special predilection for Americans, because they are so open, so generous, and so fair-minded. Might we not give a proof to him of the appreciation we bear in return for this affectionate sentiment? My thought is that the priests of the United States combine to make annually a Christmas gift to the Holy Father as coming distinctly from themselves, as a pledge of loyalty and love such as the Supreme Chief of the Church might justly look for in his sons of the clergy. No one is in a position to find out the sentiment of the priests on this so well as the Editor of THE ECCLESIASTICAL REVIEW.

The idea is not to interfere at all with Peter's Pence or any other offering made to the Sovereign Pontiff. These are given to the Holy See, while the Christmas gift would be offered and the request made that it be received as something personal. Not indeed that the Holy Father would use it for personal needs, much less for personal luxuries; for it is easy for us to imagine how the spirit of Pius X, so like unto that of our Divine Master, would rejoice in bestowing upon the poor and the suffering and those who have not had the Gospel preached to them, that which was intended for himself personally. In some ways we Americans are not understood. We are

often spoken of as a people too ready to protest. We give free expression to our thoughts; not always a prudent, and usually an undiplomatic course. But as we are making history we are coming more and more to be regarded as a sincere people. We feel that our faith is profound and we believe that no people in the world excel us in devotion and loyalty to the Holy See. We are moreover fearless in the prediction that the ecclesiastical history of the future will substantiate this. Other peoples have their national methods of expressing their fidelity and filial attachment to the Vicar of Christ. Why may we not spiritualize to some extent our beautiful national custom by offering the Holy Father a personal Christmas gift? It might be made one of very considerable value without anyone feeling the least burden. Suppose every bishop were to contribute, say ten dollars, every pastor five dollars, every curate one dollar, the sum would be considerable. Add to this the very probable contributions by religious community, both of men and women, as well as many by Catholic Societies, and the sum total would make a worthy offering. If this meet with the approval of the Church authorities in the United States it is reasonable to expect that other nations would follow our example. This suggestion, written at the approach of Christmas, is offered for the January issue in the hope that if it prove acceptable many can assist in working out practical methods before Christmas of 1911.

NICOLAUS MYRANUS.

THE PREPARATORY SEMINARY.

To the Editor, THE ECCLESIASTICAL REVIEW.

The work of the preparatory seminary is of such vital and evident importance to the Catholic Church in the United States that it is hard to understand how there can be any difference of opinion about its necessity. Late numbers of the REVIEW have given space to some discussion of the matter, but it seems to an outsider that the writers differ only in minor details while agreeing on the main fact. As minor details, however, often defeat the main proposal, it may be well to view the subject in connexion with its incidental conditions, and see whether a preparatory seminary should not be considered essential to every well-organized diocese, and may not be made a part of its equipment.

Father Drury has given us the mind of the Church in regard to the training of those who aspire to the sacred priesthood, and he says well that experience proves the general Catholic college to be a failure in providing recruits for the priesthood and in offering

the proper training to this class of young men. Father Egan is not a champion of the general Catholic college as a substitute for the preparatory seminary, but rather seems only to tolerate it in lieu of something better. Both opinions emphasize the importance of the preparatory seminary.

Both of the writers seem to have in view local conditions; and as local conditions vary with every locality, it is but natural that their ideas should not harmonize along all lines. Yet it is this difference of local conditions that argues in favor of a local preparatory seminary. The general and requisite qualifications of the priest are the same everywhere, and can be acquired in one place as well as in another; but for effective work the priest should know something of the conditions that are to surround him in his active life and be in a measure prepared for them. This preparation can nowhere be given so well as in the midst of them during the time of his training. His teachers should be familiar with them, at least those teachers whose business it is to come in close contact with him in the shaping of his character and the fashioning of his soul in a definite mold. In like manner the equipments and appointments of a preparatory seminary must be regulated by present circumstances and future conditions. It would not be the proper thing to train priests for the wealthy and refined Dioceses of New York and Boston among the struggling settlers of the Far West, and it is hardly to be supposed that priests trained in Boston and New York are ready for the rough work of the frontier. Their special fitness comes best when they are trained in view of local conditions and within sight of them. We contemplate with awe and admiration the grand old missionaries of a generation or two ago, and few of us have the temerity to think that we are fitted for work such as theirs; but they came out from seminaries that faced these conditions and prepared their men directly for them.

Father Drury has, no doubt, in mind the work of the venerable old seminary founded by Flaget and rejuvenated by Spalding, and it is an ample justification of his arguments. He may also be speaking, to a certain extent, *pro domo sua,* for the old conditions have not all passed away in Kentucky; but his words have force beyond his own Diocese. Old St. Thomas's Seminary at Bardstown trained men directly for their work; it saved and perfected vocations that would have been lost without it; it formed a priesthood "to the manner born", familiar with local conditions, sympathetic, devoted, and unselfish, and the Church in the entire Middle West owes it a debt of lasting gratitude. One thing is certain, and that is that Father Drury's Diocese suffered a sensible loss in the closing of its

preparatory seminary. Of course, no one wants any new St. Thomases with the old poverty and privation; but its spirit, its apostolic atmosphere, its purely religious aims, its direct training for certain work, and its preservation of vocations by its presence among those whom God had called—these things can and should be perpetuated.

For more reasons than one our Bishops desire and strive to recruit their clergy from their own flocks. Now, the writer has taken the trouble of making a comparison which is to the point here. He has taken from Wiltzius's *Catholic Directory* the reports of five dioceses in the Middle West that have no preparatory seminaries, and five others similarly situated in all things, except that they have such seminaries. Grouping these face to face, he found in each group an aggregate Catholic population of about 475,000. The group without preparatory seminaries has one working priest for every 700 Catholics, and one ecclesiastical student to every 4,900. The group with preparatory seminaries has one working priest to every 600 Catholics, and one student to every 2,200.

This comparison speaks for itself, and points the way of supplying priests to the growing wants of the Church. Either proportion is far below what it ought to be; but experience shows that the home seminary is a most efficient means of increasing it.

Naturally we would expect less students in the former group, because those in the general Catholic college would hardly be counted until they had begun their higher studies; but a corresponding gain may be expected for the latter group from similar sources, and the comparison will stand much the same.

The providing of ways and means seems to be the stumbling-block; but like all our diocesan institutions there must be a humble beginning. No great outlay is necessary at the start, for the number of students will necessarily be small, and comfortable lodgings for them and their teachers do not mean an expensive pile of buildings which may not be filled for twenty years. In a diocese that looks to its own people for its priests the means for this work will not be lacking. There may be none for great luxuries, but there will be sufficient for necessaries and ordinary comforts, and no young man worthy of a vocation will look for more during his years of training than he can expect to have during the time of his actual missionary life. The fact stands that five of the aforementioned dioceses have found sufficient means to make the beginning, and why not the other five, and every diocese with the same resources?

Great geniuses are not required to head this work, and it is hard to think that a sufficient number of competent and disinterested men cannot be found in every diocese who will place the glory of God

and the salvation of souls above the thought of gain or the fear of poverty in later life. Men of this stamp are not all dead yet, as the existence of Father Drury shows. There is no steam, electricity, or hurrah about him, but an earnestness that shows his heart and head to be in his work. Men like him would gracefully fill positions in preparatory seminaries. They might not turn out a class of brilliant wonders, but they would send out men fitted to follow many of the brilliant wonders and pay the debt on the costly churches they had erected on credit, and draw to the Sacraments the people who were before content to sit and listen with admiration to wonderful flights of oratory.

W. J. HOWLETT.

Loveland, Colo.

TEACHING CATECHISM.

The articles on new methods of teaching Catechism, which have appeared in THE ECCLESIASTICAL REVIEW during the last few months, have attracted more than ordinary attention, and have aroused interest and stimulated many to begin a study of ways and means of improving their methods of teaching Christian Doctrine to the young. The day of the "rote method" in its worst form has gone by, and for this blessing much credit is due to the Right Rev. James Bellord. In some respects the good Bishop's little fifteen-cent booklet on *Religious Instruction and Its Failures* still holds front rank. It seems to be accepted that something must be done to make the teaching of Catechism more attractive, and all who have given the matter any study are convinced that an intelligent appeal to the mind through the sense of sight is of great benefit. We must not ignore the fact that there are other senses than sight, and that to impart information is not all of education. The use of natural objects was a method employed to a great extent in the first school for Catechists, with our Lord as the Teacher, and one part of the training of the missionary has been and is how to acquire a knowledge of illustrating the truths of religion by means of the simple things of nature.

Pictures and symbols were in use in the earliest ages of the Church—often crude, it is true, but sufficient to convey new ideas or make plainer partially understood truths. The

attitude of the Church has never been doubtful. The great Christian Art of the world exists to-day because of the fostering care and the generosity of the popes and prelates of the Church. The very fact that the picture and the statue have occupied and still occupy a prominent place in the Church puts the stamp of approval on visual instruction in teaching Christian Doctrine. The illustrated lecture is a good means of making the Christian Doctrine work clear and interesting.

Another form of illustration that must not be lost sight of, is that done by the pupils themselves; training the pupils to do their own illustrating is most important, as a little reflection will convince any one who understands the principles of mental development. There are several good method-aids (one of which is the excellent *Christian Doctrine Manual* for teachers) which recognize the necessity of training the pupil in expression as well as in observation. This *Manual,* which the Rev. J. H. McMahon, D.D., mentions in one of his valuable articles in the REVIEW, is the work of a Sister of Saint Joseph of the Archdiocese of Philadelphia. Before the book was made known to the public, the lessons and methods were tested in many schools, and practical, competent teachers passed upon their merits.

The excellent series of books by Canon Carr, of the Liverpool Diocese, England, for use in teaching religion to the young, are of benefit in arranging a course of study and for methods of illustrating by Bible and other stories. The Rev. P. C. Yorke, D.D., of the San Francisco Archdiocese, has given us a series of books called *Text Books of Religion for Parochial and Sunday Schools.* Visualization receives a due share of attention; the books are illustrated with excellent pictures to be used with the lessons. The books by the Rev. Thomas E. Shields, Ph.D., recognize visual aids and the use of pictures and nature lessons as illustrations are prominent features.

The Helper, a monthly magazine for teachers, published by The Sunday Companion Publishing Company, of New York City, contains in each number valuable suggestions as to pictures, natural objects, literature, and other aids that will be found most helpful in teaching the Catechism. The "helps" for each grade are valuable.

The Sunday Companion, a weekly periodical for the young, is full of suggestions. This valuable assistant to pastor and teacher has been in existence since 1900, and each and every number contains some material that may be used in the Catechism lesson for the week. The pictures, copies of the best paintings, are made to serve as illustrations for the lessons. From year to year *The Sunday Companion* has given assistance, by way of copies of the best pictures, for lessons on the life of our Lord, the Sacraments, the Commandments, and almost every chapter of the Catechism. Literature has been introduced in such a way as to make the lesson clearer, more impressive, and more devotional.

In one of the articles in THE ECCLESIASTICAL REVIEW reference was made to the necessity of having some place where pastors and others might find material suitable for illustrating Catechism lessons. At the annual Convention under the auspices of the Confraternity of Christian Doctrine in the Archdiocese of New York, there is each year an exhibition of Catechism work by the children and young people of the parochial and Sunday schools. These lessons are illustrated by the pupils. The various methods used show the variety of tastes of the pupils. Many used pictures, small outline maps, symbols, and ornamental designs. The teachers and pupils found themselves handicapped by not having a "Supply House" where they might see and purchase suitable material. To obviate this difficulty The Sunday Companion Publishing Company made a beginning by collecting maps, large and small, pictures of different sizes, colored and in black and white, and other suitable material. More supplies will be collected just as soon as the money necessary can be obtained. One great advantage in having this work in charge of The Sunday Companion Publishing Company is that some of the leading educators of the country are interested, and their years of experience and good judgment are at the service of this Company. The lantern illustrations have not been left out of consideration, and various methods of use have been decided upon. Pastor or teacher investing in an outfit of lantern and slides is always better satisfied if he can see the pictures and make his own selections.

We cannot overestimate the value of having a place where

the busy priest or teacher may see all the aids and devices which may be used in teaching Catechism. Such a place will be a veritable inspiration to any one interested enough to visit and examine, and now that the work has been begun, surely it will not be long until it is enlarged. To establish such a supply house means money wherewith to bring material from all parts of the world. Let us help along this good work; let us aid in the extension of a work already under way and directed by practical teachers of Christian Doctrine. Surely there are at least one hundred persons interested in this movement who are willing to give fifty dollars each for its extension. The amounts given may be refunded in the course of a few years, or in some cases arrangements to pay by furnishing supplies may be more satisfactory. We need a Sunday School supply house, and we need it *now*. We can have it if we are willing to unite and help along this work already begun. Let us hear from those interested.

JOHN J. MCCAHILL.

President, New York Archdiocesan Confraternity of Christian Doctrine.

ON TAKING CARE OF CHURCH VESTMENTS.

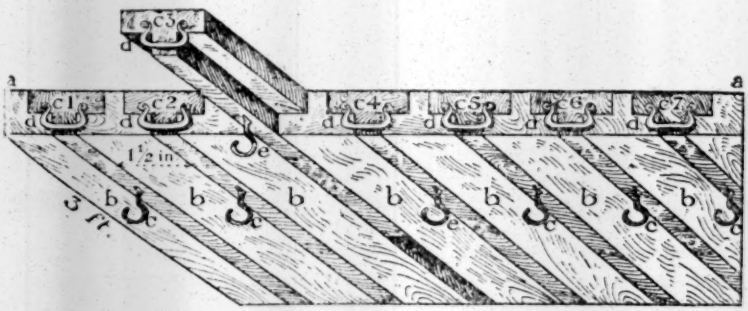
Beautiful vestments are the pride and joy of the zealous priest. To obtain them he will give himself no end of trouble. He will preach for them, beg for them even, in season and out of season. But when he has them, does he always devote sufficient intelligent care toward the preservation of their beauty of shape and texture? Does he handle the costly and oftentimes very sensitive material with due consideration and tenderness? Would the parishioners be so ready to contribute money for the purchase of copes and chasubles, and would the ladies of the Tabernacle Society be so eager to embellish them with delicate embroidery, if they knew how carelessly they are treated not infrequently?

I have seen vestments tossed about on the sacristy tables as if they were, *sit venia,* so many rags. I have seen them stowed away by busy sacristans in damp, stuffy drawers, pell-mell, in layers of five and six; and taken, or rather pulled out by the same sacristans in a most pitiable state—crumpled, creased, and broken. Even the strongest and most pliable

material cannot long withstand such ruthless treatment. There is a mouldy odor about the vestments, too; and no wonder, for they have not been aired for weeks, perhaps for months.

Where these abuses have crept in, the fault does not lie entirely in the pastor or the sacristan, but in a great measure in the system which obtains almost universally of keeping the vestments in chests of drawers. A worse system could hardly have been invented. The stiff, board-like chasubles, still unfortunately so much in vogue, very easily lose whatever shapeliness they may lay claim to, by being crushed into the narrow compass of a drawer, whilst copes and Gothic chasubles suffer still more on account of their having to be folded. Drawers as receptacles for vestments can at most be tolerated in monasteries and convents where the sacristans are trained to handle all that belongs to the liturgical functions with loving care and scrupulous exactness.

The best way to preserve the shape and the texture of church vestments is to treat them as other costly garments are treated, viz. to *hang them up properly in presses fitted out for the purpose.*



EXPLANATION OF FIGURE.

aa. layer of boards; bb. immovable laths, 1½-2 inches in width; cc. movable laths, 1½-2 inches in width — c.3 is pulled out; dd. handles to facilitate pulling out of movable laths; ee. hooks for bails on which to hang chasubles.

The layer of boards prevents movable laths from lifting out. The laths are scarped in such a way as to fit into each other.

The practicability of a standing-press depends altogether on its being supplied with a proper arrangement for hang-

ing up the ordinary as well as the most precious copes and chasubles. In many sacristies the bows or bails with the vestments are simply suspended from hooks fastened to the top of the press. The result is that not only much valuable space is thus sacrificed, but the sacristan must disappear more or less completely in the press in order to get at the required vestment, thereby each time disarranging and perhaps damaging the neighboring ones. In others the bails are suspended from bars projecting from laths or poles which revolve, like doors on their hinges, from blocks fastened to the bottom and the top of the press. This system has all the disadvantages of the previous one, necessitating as it does the same frequent handling and crushing of the vestments and making the absolutely indispensable airing not a whit easier.

A clerical acquaintance of mine has the following arrangement in his model little sacristy: A series of sliding laths, two inches wide and an inch apart, are attached to a solid board raised about five feet from the bottom of the press. Each lath is provided at the centre with a hook for the bails. The vestments are hung up parallel to each other and to the sides of the press. The press should have a depth of at least thirty inches, though by arranging the laths slantwise several inches may be gained. By means of the sliding laths the vestments can be taken out, put back, or aired with the greatest possible ease and without the least risk of damaging them. It is astonishing how many chasubles and copes can be conveniently accommodated in a small space—a yard amply suffices for a dozen and a half vestments of all sizes and shapes.

A word about the bails. They should have as far as possible the shape of the human shoulder, in order to be a real support to the vestments and in order not to injure them by protruding their edges through the delicate texture.

The vestment frame described above can be built by any amateur carpenter at a very slight expense and fitted into any press of sufficient depth. The space to the right and left of the frame can be used for hanging up stoles, albs and surplices.

Perhaps these suggestions on an important subject will lead to others still more practical.

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Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. Bible History. The demand for a seventh edition of the two large volumes entitled *Handbuch zur Biblischen Geschichte*[1] bears testimony to the excellence of the work and to the interest of its subject. The History is still known as that of Schuster and Holzammer, though the later editions have been issued by Professors Selbst and Schäfer, editing the Old and the New Testament respectively. In its new form, the first or the Old Testament volume numbers 1134 instead of 1026 pages, and the second or New Testament part has been increased from 788 pages to 920. The editors have made use of everything that could serve to elucidate the Biblical questions within the range of their study: history, geography, archeology, have been laid under contribution for the benefit of the reader. The number of illustrations has been decreased, owing to the omission of prints that had not a direct bearing on Biblical questions; but there are more valuable archeological documents. We hardly need insist on the conservative character of the new edition: still, the more advanced views are treated indulgently. The relegation of the Wisdom Literature to the end of the first volume appears to imply a tacit concession to new dating of the canonical books; in this point Prof. Selbst has abandoned even the former systematic arrangement of the first volume. Minor oversights have been pointed out by the scientific reviewers of the new edition; but in a paper like the present, it would be mere pedantry to point out trifling defects where there is so much to be praised.

In this connexion we may mention the "History of the Jewish People at the Time of Jesus Christ" which has now reached its fourth edition. This admirable work has been rightly called the equivalent of an entire, well arranged library. The improvement of the successive editions may be inferred from the fact that the third volume alone has grown from 562 to 719 pages. The author, Professor

[1] Für den Unterricht in Kirche und Schule, sowie zur Selbstbelehrung. Freiburg, 1910: Herder.

Schürer, has not been afraid to correct his previous views as soon as they appeared untenable in the light of a more advanced study of his subject. The Book of Jubilees is now acknowledged as older than the reign of Herod; there are also slight modifications of the author's former views concerning the Book of Henoch, but the question as to the Christian interpolations in the Book of Parables (Henoch, 37-71) has not found any definite solution. The interest in this great work has become almost tragic on account of the death of its author, who passed away 30 April, 1910. Prof. Schürer's name will remain for many years connected with the questions involved in the study of the Jewish history at the time of Jesus Christ, and his work will live at least several decades before it is replaced by a worthy successor.

2. The Canon. The student of the Old Testament canon finds one of his principal difficulties in the historical data of the fourth century. The catalogues of the Old Testament books as found in the writings of St. Anthanasius and of St. Cyril of Jerusalem agree with the Jewish canon, omitting the so-called deutero-canonical writings. This omission may be owing to the fact that the two great patristic writers copied their lists from the Jewish canon; but it is also possible that the catalogues of these Fathers represent an old Christian tradition coming down from the early Christians of Judea and Egypt. The second hypothesis is not excluded by the language of the two Fathers. On the other hand the influence of the Synagogue was hardly strong enough at the time of St. Athanasius and St. Cyril to cause a simple rejection of the deutero-canonical books; had they been regarded as canonical by the Christians of Antioch and Jerusalem, their omission in the Jewish canon might have made them less acceptable to the descendants of the early Jewish converts, but it would not have caused a denial of their inspiration.

Does the admission of the hypothesis that the catalogues of St. Athanasius and St. Cyril represent an ancient Christian tradition commit us to the conclusion that this tradition expressed the faith of the whole Eastern Church? At first, one might be inclined to extend this Jewish influence to the whole Grecian Church. Do not the Biblical catalogues of Eusebius, St. Epiphanius, and St. Gregory Nazianzen agree with those

of St. Athanasius and St. Cyril of Jerusalem? But one must keep in mind that all these lists as well as those of certain Western writers really represent only the above Christian tradition found in the churches of Alexandria and Jerusalem. Are we justified in saying that the church of Antioch too adhered to the same tradition? A number of the *Biblische Studien*[2] thoroughly investigates this question. It is true that we do not possess an explicit catalogue of the Old Testament books received as canonical in the school of Antioch; but its faith may be learned from the Scriptural works of a Lucian, a Chrysostom, a Theodoret, and other similar authorities. Disregarding the personal fancies of Theodore of Mopsuestia, Henneberg's monograph arrives at the conclusion that the representatives of the school of Antioch had become independent of the Synagogue long before the churches of Alexandria and Jerusalem, and had contributed considerably to the final acceptance of the larger canon of the Old Testament. In fact they received not only the deutero-canonical books, but also III. Esdr. and III. Mach.[3]

Mr. Howorth has contributed a study to the *Journal of Theological Studies* (X. 481-496) in which he treats of "the influence of St. Jerome on the canon of the western church". The writer finds that St. Jerome accepted the canon of the New Testament in the sense of the Council of Trent; at first he accepted also all the Old Testament books contained in the Septuagint, but later on he was induced by his relation to the Jews and the difficulties with Origen to change his attitude toward the books of the Old Testament. Fracassini describes the development of the canon in the first centuries, adding the theological discussions on this subject down to the Council of Trent. The writer considers even the acceptance of important Biblical texts as forming part of the history of the canon, so that the Tridentine decree concerning the Vulgate is the last act of the Church in the formation of the Canon.[4] F. Israel arrives at such phantastic conclusions in his treatment of the canon that one marvels how a publication

[2] XIV. 4. Dennefeld, Der alttestamentliche Kanon der antiochenischen Schule. Freiburg, 1909: Herder.

[3] Cf. *Revue biblique*, Oct., 1910, p. 60 f.

[4] Rivista storico-critica delle scienze teologiche, V. 425 ff., 653 ff., 848 ff.

which prides itself on its scientific character could open its pages to the writer's lucubration.[5] He believes that the canon of both Testaments, at least in its numbers, is an image as it were of the cosmos: it is especially the numbers 3, 4, 27, 70, 72, and 60 that he appeals to. E. Preuschen has collected in his *Analecta*[6] certain short texts bearing on the history of the early Church and the canon. Although the grouping has been influenced by the author's views on pre-canonical and extra-canonical New Testament literature, the whole collection offers a solid and handy help to the study of the canon. Jugie and Mangenot discuss the question of the Old Testament Canon received by the Greek Church from the seventh to the fifteenth century;[7] Rabbath treats of "the deutero-canonical books in the orthodox Church;[8] another paper by the same author on the deutero-canonical books appeared in the same publication, 1910, (376 ff.). Flournoy reviewed in the *Bibliotheca sacra* (LXXIX, 512 ff., 594 ff.) G. H. Ferris' work on the New Testament Church without the New Testament, and on this occasion treated a number of questions belonging to the history of the New Testament canon; he maintains that we do not receive the New Testament from the Church, but from God through Christ and the Apostles.

3. Original Text. Kittel's *Biblia Hebraica* has appeared in its second edition.[9] Some of the corrections have been made on the plates, others have been inserted by way of additions and corrigenda. The rapid sale of the first edition is rather surprising on account of the severe criticism with which it was received. Of late a rumor found its way into some reviews that Kittel's Bible had made an undue use of Ginsburg's text published by the *British and Foreign Bible Society*. Even this might have been pardonable, if Kittel had not claimed to follow Ben Khayim's text most carefully. Professor Nestle pointed out in I. Sam. alone more than 115 instances in which Kittel's text differs from that of Ben Khayim's and the main reason for this departure is the fact that

[5] Zeitschrift für neutestamentliche Wissenschaft, X. 239-245.
[6] Two parts. Second edit., Tübingen, 1910: Mohr.
[7] Les questions ecclés., 1910, Jan., 45 ff.
[8] Mashrik, 1909, 801-830.
[9] Leipzig, 1909: Hinrichs.

Kittel follows Ginsburg, and that his mercenary, Mr. Kahan, has done his work of collating Ben Khayim's text most superficially.[10] Kittel answered that Prof. Nestle is a diplomat in disguise; he had coöperated in editing Ginsburg's text, and hence he had reserved all his praise for his favorite work, while his gall had been reserved for Kittel's text (ibid. pp. 229-239). The writer points out a number of peccadilloes in Ginsburg's text, especially in those parts for which Nestle is mainly responsible. In his turn, Nestle answers (ibid., pp. 304-306) that his relations to Ginsburg's Bible are not such as they are represented to be by Kittel. After all is said, it remains true that Kittel's text is not what it claims to be in the *Prolegomena*, owing to the carelessness of Mr. Kahan. Moreover it is not wholly free from the reproach of unduly following Ginsburg's text; at the same time, it remains a more useful and indispensable work for the Bible student than Ginsburg's Bible, because it makes at least an attempt to reproduce the pre-Massoretic text.

Mr. Ginsburg is no doubt the best living authority on the Massoretic text. He publishes his work under the auspices of the British and Foreign Bible Society. The Book of Isaias has appeared;[11] the Minor Prophets are in the press, and the rest of the Bible is soon to follow. The mechanical part of the work is done admirably well; seventy-three manuscripts have been utilized, and their variants have been duly noted. Besides, the printed editions of the text from the Pentateuch published in Bologna, 1482, down to the second Bomberg edition, which appeared in Venice, 1524-25, have been laid under contribution. In richness of material and arrangement of notes Ginsburg's text is superior to its predecessors.

Gregory has, at last, published the third and final volume of his *Textkritik des Neuen Testaments*.[12] It contains principally additions to the former two volumes. Since their publication the author claims to have personally inspected a number of manuscripts, to have studied more impartially the current Biblical literature, and to have realized the need of a new

[10] Zeitschrift für alttestamentliche Wissenschaft, 1910, p. 153 f.

[11] Isaias, diligenter revisus juxta Massorah atque editiones principes cum variis lectionibus e mss. atque antiquis versionibus collectis. London, 1909.

[12] Leipzig, 1909: Hinrichs.

notation for the Biblical manuscripts. The volume contains also four useful indices: abbreviations, persons, and things, Soden's notation, and Greek manuscripts are thus rendered easily accessible. It is true that in its present arrangement Gregory's work frequently treats of the same subject in two different volumes; but the writer offers so much valuable information that the student will easily bear with this inconvenience.

Professor von Soden too has reached the end of his Prolegomena introducing a new edition of the New Testament text. The last part contains the different text-forms of the Book of Acts, the Catholic Epistles, the Pauline Epistles, and the Apocalypse. Throughout, excepting in the Apocalypse, the author admits the existence of three text-recensions: the Hesychian [H], the Palestinian [I], and the Lucian [K]. The study of the text of Acts forms the most interesting portion of the volume. The reader remembers that Prof. Blass maintains the theory that St. Luke himself is the author of a double edition of Acts come down to us in the so-called Western and Eastern readings of the Book, the Western readings being principally represented by the *Codex Bezae* [D]. Prof. von Soden does not admit that an edition which exhibits a more careful form and a richer material should have been set aside by the inspired writer himself in order to make room for a less perfect edition. He prefers to regard the peculiar readings of Codex D as additions collected from the early Latin versions, whether African or Italian, and from the old Syriac translation. Who then is responsible for these additions? The Professor is of opinion that Tatian, whose Diatessaron has created such a confusion in the Gospel text, is also the author of what are now called the Western readings of the Book of Acts. Eusebius testifies to the existence of a report that Tatian had edited "the Apostle"; as the text of the Pauline Epistles does not exhibit any intentional editing, what prevents us from explaining the testimony of Eusebius as referring to the Book of Acts? St. Jerome certainly suspected the Western readings of Acts; for in spite of his habitual adherence to the Latin readings, he has not admitted any of the Western peculiarities.

4. The Vulgate. About two years ago, Father Gasquet contri-

buted to the *Dublin Review*[13] an article entitled "Revising the Vulgate" in which he gave an account of the special Commission and its members, its financial needs, its work, and its plan. J. M. Heer followed up this article with suggestions concerning the aim and the duties of this study of the Latin with suggestions concerning the aim and the duties of this study of the Latin Bible.[14] V. Aptowitzer then opened up a new aspect of the question by comparing the text of our Books of Samuel with passages from these Books cited in Jewish literature; he discovered twenty-six Rabbinic texts which appear to run parallel to the Septuagint and the Vulgate.

Father Condamin has defended the character of the Vulgate in the *Expository Times* (XXI. 330-332) against the aspersions of Prof. Henslow. The writer shows that Henslow does not know what the Vulgate is, that he confounds the *Index Biblicus* with the Vulgate, that he ascribes to the Vulgate what springs from other sources, and that he does not understand Latin and Greek. The Professor acknowledges that he is no Latin, Greek, or Hebrew scholar, that he is a stranger to exegesis, but he appeals to a critique of his attack in which the latter is said to be "really a good strong Protestant polemic". In a later number of the same publication, Prof. Nestle (ibid., 380) appears in an almost official character in his defence of the *Index Biblicus*.

Father Jarrett has contributed to the *Irish Theological Quarterly* (1910, 53-63) a paper on "a thirteenth century revision-committee of the Bible", in which he considers the Dominican and Franciscan attempts to revise the Vulgate. Le Bachelet contributes to the *Recherches de science religieuse* (1910, Jan.-Febr.) a study on the view of Bellarmin concerning the Bible of Sixtus V. In connexion with this subject may also be noted Mr. Heer's article on "The Latin Epistle of Barnabas and the Bible",[15] and Burkitt's study entitled "St. Augustine's Bible and the Itala".[16] This last writer limits the use of the Vulgate in Hippo to gospels in which the word "cæremonia" does not occur in any Latin text.

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[13] CXLIII, 264-273. [14] Kölnische Volkszeitung, 1909, n. 665.
[15] Römische Quartalschrift, XXIII. 215-246.
[16] The Journal of Theological Studies, XI. 258-268.

Criticisms and Notes.

LECTURES ON THE HISTORY OF RELIGIONS. By Various Catholic Writers. Four volumes. St. Louis, Mo.: B. Herder; London: Catholic Truth Society. 1910.

LA RELIGION ET LES RELIGIONS. Par M. l'abbé Broussolle. Vol. I—La Religion; Vol. II—Les Religions. Paris: P. Téqui. 1909.

LA RELIGION DE LA GRECE ANTIQUE. Par M. O. Habert. Paris: P. Lethielleux. 1910.

When the founders and disciples of a new theory, social movement, or cult, are zealous for its spread, they print it, sing it—above all they preach it and teach it to the young. Thus we have Ethical Culture Sunday schools, and we have socialistic catechisms. At the present moment the department of "Religious Sciences" at the Sorbonne in Paris—established and conducted with a frankly anti-Catholic spirit—comprises no less than fifteen chairs for the *comparative study of religions*, while the same branch forms a large part of the program of studies for the secondary schools of France. Catholic scholars in that country have all along been alive to the anti-Christian propaganda being waged on these lines, and they have produced a considerable counteracting literature, a literature which for scholarship, method, and style, if not for abundance, surpasses the most popular productions of the infidel and rationalistic press. Besides this there are some noted writers who think that the time has come to inoculate the Catholic youth with a specific antitoxin against the rationalistic virus.

Among these should be mentioned the Abbé Broussolle whose recent volumes *La Religion et les Religions* are introduced above. They constitute together an integral part of an extended course of religious instruction, the preceding portions of which have been recommended already in the REVIEW. The first of the two volumes deals with religion in general and with the *demonstratio Christiana* in particular. The second, opening with a survey of the history of religions, contains a series of "lessons" on the Egyptian, Semitic, Greco-Roman, Chinese, Persian, Brahmanic, Buddhistic, Mohamedan, and "primitive" or savage forms of religious belief. Bear it in mind, this is a program for catechetical—higher, of course—instruction. Although the comparative study of religions is de-

veloping in our country, it has taken on no such hostile attitude as it manifests in Europe, especially in France. There may be no necessity for introducing the subject into our general religious curricula, while there certainly are obvious reasons for excluding it from the catechetical instruction of our children.

On the other hand it is important that priests and teachers whose duty it may be to treat religion fundamentally, should have a more or less thorough acquaintance with this growing department of knowledge. Lectures or instruction to special audiences on one or other of its subjects may be from time to time desirable. As a help in this direction we would strongly recommend M. Broussolle's volume. It contains the most important facts and the soundest theory and criticism on the topics within its scope, while the method of presentation is, as we have previously noted in regard to the other parts of the author's *cours d'instruction*, simply perfect. Each lesson embodies first a succinct and very clear "summary" of the principal ideas on the pertinent subject. This is followed by "Notes and Explanations", to which in turn are subjoined "readings" from many widely varied sources of reference. One who has to prepare a lecture or instruction on any of the topics treated will find his task greatly facilitated by this admirable method, and at the same time he will be at no loss for substantial material in the supply provided. We recommend therefore the work to instructors for its didactic method as well as its material.

Readers who are not conversant with French, and those who are, but who desire to read in English more widely and to be introduced to the extensive literature in the same language, will welcome the four volumes issued by the London Catholic Truth Society under the able editorship of Father Martindale, S.J. There is here the outcome of the first attempt of Catholic writers to treat seriously in English the great subject of the History of Religions. Each volume comprises a number of short essays or lectures prepared by men who have made special research in the individual field under survey. The first volume, besides an introductory study, contains chapters on the religions of China, Babylonia, and Assyria, Ancient Syria, and Egypt. There are also essays on Celtic Religions, Buddhism, and Hinduism. The second volume deals chiefly with the Persian, Greek, and Roman cults. The third volume treats most of Christian themes and personages—the Greek Testament, the Early Church, St. Augustine, Gregory VII, Aquinas, the Council of Trent, the Modern Papacy. The fourth volume comprises

lectures on the Eastern Churches, the Koran, the Thirty-nine Articles, Lutheranism, Wesleyanism, Presbyterianism, Modern Judaism, Unitarianism. The foregoing list will suffice to show how wide is the field covered by the work. It overlaps very much of M. Broussolle's course and treats its material more discursively and for that reason on the whole more interestingly. With the French work as a didactic basis and these four volumes of English lectures as supplementary reading the intelligent Catholic reader is fairly well equipped to meet the objections urged against his religion by rationalistic critics who see in it but one of the many forms into which the social instincts of humanity have naturally evolved.

Should his taste or his duty urge him to further study in this department let him go again to the French. Here he will find an abundant and ever-increasing supply of material and instruments of research. We give above the title of the latest addition to one of the several "libraries" or series of works by Catholic scholars on the History of Religions. The same series provides another volume on religion amongst the Greek philosophers, so that this present goodly octavo of some 600 pages is devoted exclusively to the early religions of Greece. Should the relative magnitude of the work deter the reader he should remember that the history of a religion is the history of the whole life of a people—at least and especially of an ancient people, amongst whom life was simpler and more concentrated on essential principles. Thus it will not be surprising to see how much light M. Habert's researches have shed upon the pre-civilized state of ancient Greece, upon the influence of the environing peoples, Phenician especially and Egyptian, and from the local cults. Still more light do they throw upon the early Greek literature, Homer and Hesiod, as well as the subsequent poets lyric and tragic, and also upon the philosophers, the physicians, and the historians of the country. The work will therefore interest a large circle of cultured readers, while the apologist of the faith, alert to discern the signs of the *anima naturaliter Christiana* groping through Paganism toward ideals only to be realized in the Christian revelation, will find some suggestive thoughts in M. Habert's final summing up of his study.

MYSTICISM: ITS TRUE NATURE AND VALUE. By A. B. Sharpe, A.M. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1910. Pp. xi—233.

Mysticism has been defined as "the love of God". The defini-

tion however sins by defect. The two terms are not convertible. All mysticism is love of God, but not all love of God is mysticism. There is a natural love of God springing from the normal will following the intellectual presentation of divine goodness. There is also a supernatural love springing from the will actuated by grace following the presentation by faith of that same goodness. Nor is supernatural love as yet identical with mystical experience. It is only when that love unites the soul so intimately with God that all intermediate states of consciousness disappear and the whole conscious principle is absorbed in God, retaining indeed its physical identity yet unaware of self and of every other object except God, that the consequent experience may be truly called mystical. It is the desire and the search for the means of attaining this immediate conscious contact with God that has produced Mystical Theology, which is at once a science subalternated to "Speculative" Theology, and an art inasmuch as it deals with the means and methods of attaining mystical union.

Of books on Mystical Theology there is no dearth especially in Latin and the European languages. In English we have at least one bearing the specific title (*Manual of Mystical Theology* by Fr. Devine), while many other books treating of the spiritual life in general deal also more or less fully with its mystical or unitive perfection in particular. What we have hitherto been lacking—a lack deeply felt by all who have given serious attention to the matter—is a work treating the subject comprehensively and from a scientific and philosophical as well as a theological standpoint. M. Joly's *Psychology of the Saints* (English translation) has indeed done much to meet this want, and now Father Sharpe's present volume on *Mysticism* comes as an additional help to fill up the gap. The latter work deals more with the philosophical, the former with the psychological aspects of the unitive state. Father Sharpe studies mysticism alone; M. Joly's survey takes in many other phenomena in the lives of the Saints. The special value of the book before us is its luminous analysis of genuine, i. e. supernatural, mysticism, over against the seductive imitations by so-called natural mysticism. The latter is making progress in these days through the prevailing influence of pantheism or spiritual monism, modernism, and the organized efforts of theosophy. God, it teaches, is not only immanent, in the sense of being immediately present to every created entity, but He *is* the very underlying substance, the soul, of all things—the absolute of which all else are but the phenomena. From this point of view mysticism may be regarded as "the attempt to realize the presence of the living God in the soul and in nature, or,

more generally, the attempt to realize in thought and feeling the immanence of the temporal in the eternal and of the eternal in the temporal". This definition is not necessarily indeed pantheistic but it approximates thereto, whilst it certainly reduces mysticism to a purely natural though an exalted experience. How far it differs from genuine Christian mysticism, Father Sharpe most clearly demonstrates.

We would call attention likewise to his discussion of the mystery of evil. The nature of evil is philosophically explained, but there is no attempt at minimizing the difficulty of the problem. On the other hand, much light is thrown upon it from the standpoint of mystical experience in which "the universe is envisaged from the true centre, which is God, not from the false and imaginary centre of self."

Another luminous and interesting chapter is that which treats of Plotinus, whose mysticism seems to be indiscernible from that of the Christian Saints and to find no sufficient explanation except as "a manifestation of divine grace outside its regular channels". So that Plotinus may be considered as an involuntary witness to the truth of the Christian view of mysticism and the reality of the experience of Christian mystics.

The two closing chapters of the book contain, the one a highly interesting discussion of the controversy on the Dionysian writings, and the other a translation of the "Mystical Theology" of Dionysius—the classic, of course, on the subject—and his letters (1, 2, 5) to Caius and Dorotheus.

FIRST COMMUNION CATECHISM. Prepared conformably to the Decree on First Communion. Philadelphia: American Ecclesiastical Review (Dolphin Press). 1910. Pp. 29.

SIMPLE CATECHISM LESSONS. By Dom Lambert Nolle, O.S.B., of Erdington Abbey. Catholic Truth Society; St. Louis, Mo.: B. Herder. 1910. Pp. 211.

LE PAIN DES PETITS. Explication Dialoguée du Catéchisme. Par l'Abbé E. Duplessy. Trois volumes. Paris: P. Téqui. 1910.

We take for brief comment these three catechisms, which have recently appeared for the avowed purpose of facilitating the instruction of little children, not because they seem to us the best of their kind, but simply because they illustrate the efforts of teachers of Christian Doctrine to strike a proper medium for reaching

the heart and mind of the child and for preparing it for the proper reception of the great mysteries of faith. The above texts are not intended to be placed in the hands of every child. They are meant for the teacher, the parent, the guardian of the little ones.

The *First Communion Catechism* may be used by the child who can read, for instructing a smaller child, or it may be used by a person instructing another of simple mind or who is ill and wishes to be a member of the true Church of Christ. Hence the attempt at homely comparisons for bringing the mysteries of faith nearer to the humble intelligence of the child. The analogies used to this end are not always faultless. A critic who thinks of teaching theology may easily pick out a phrase or sentence and see in its isolated expression the germ of heterodoxy. But when we speak to children we must limit our definitions of mysteries to the forms which are in their mind, and which may be later on developed by gradual unfolding into other forms more accurate. Thus the understanding is made to support the faith that follows, and this prevents faith from being identified with mere credulity, as it too often is in the case of the simple-minded.

Father Nolle's *Catechism Lessons* are an admirable guide for teachers who can go a step further with their instruction of the Christian truths. He defines, illustrates in words, refers one to some picture, and then draws a practical application. The directions refer especially to a series of Pictorial Bible Scenes (B. Herder). Where these appliances are wanting the teacher will be helped more effectually by such illustrated catechisms as Father Yorke's of San Francisco which is not, we think, sufficiently known by teachers of children. Herder, we believe, also publishes an Italian (and a Spanish) Catechism with attractive illustrations which are a help for children of the age preparatory to First Communion.

The Abbé Duplessy's *Le Pain des Petits* might serve as a model for a still more extended manual for the teacher in interpreting Christian doctrine to children. The characteristic feature of the three volumes, dealing with the Apostles' Creed, the Commandments, and the Sacraments, is the method of dialogue introduced between the instructor and the child. Herein the work differs from the larger text-books of Christian doctrine which are more or less catechetical and didactic in form, although there are similar works, such as Mother Loyola's and the late Fr. Faerber's, which approach Père Duplessy's in substance.

LA LOI D'AGE POUR PREMIERE COMMUNION. Commentaire historique, théologique et pastoral du decrét "Quam singulari Christus amore", 8 Aûot, 1910. Paris : P. Téqui. 1910. Pp. 175.

The most remarkable feature of this remarkable commentary on the decree of Pius X regarding the age of admission to First Communion is that it was written twenty years ago, in defiance of an almost universal prejudice based on the prevailing Jansenistic atavism of three hundred years' growth. The fact that the author was waived aside, and went to his grave with his lesson unheeded, and that it took twenty years, and at the end of these a vigorous Pontifical mandate, to convince bishops and priests that it was sound theology to let little children who had attained the age of reason receive the Precious Manna of the soul, appears to prove that sound theology can be forgotten or ignored by pastors, bishops, and popes. There have been others of course who have raised their voices from time to time, but they rarely escaped the charge of posing as reformers out of due time. Readers of religious polemics in the late 'sixties in France and Germany will recall the controversy between the Jesuit P. Montrouzier and the Abbé Falcimagne of Paris on this subject.

But in point of the thoroughness with which he discusses his theme, and in point of logic, erudition, and fair analysis of current objections alleged against the utility of early Communion, the author completely satisfies the honestly inquiring student. He examines the legislation of the Church as expressed in the Ritual, the Roman Catechism, the decisions of Ecumenical Councils, and finds them at one in admitting children to First Communion at the age of discretion. He then examines the theologians on this subject and finds that the age of discretion is by common agreement accepted as being the age when reason asserts itself in the child over the purely imitative and animal faculties. The conclusion is inexorable. Reason, the Gospel, the infallible utterances of Catholic dogma, all agree in condemning the almost universal practice of his time which deprived children for years of the most helpful stimulant and nourisher of virtue.

If it be true that certain phases of modern life, especially in the United States, render more emphatic the objections advanced for countries in which churches and priests are numerous, it is also true that there are at our command facilities in other ways which counterbalance the difficulties alleged. There is question in many minds whether the precept of the fast might not be advantageously modified in behalf of those who are delicate or very young and

frail, and must abstain from Communion owing to the difficulty of the fast under certain conditions. These are not lacking in reverence and a strong desire to communicate frequently; what is against them is not so much logic as a tradition, the salutary force of which may easily be exaggerated.

HANDBOOK OF THE DIVINE LITURGY. A Brief Study of the Historical Development of the Mass. By Charles Cowley Clarke, Priest. With an Introduction by the Right Rev. George Ambrose Burton, D.D., Bishop of Clifton. St. Louis, Mo.: B. Herder; London: Kegan Paul, Trench, Trübner & Co. 1910. Pp. 180.

THE LECTIONARY. Its Sources and History. By Jules Baudot, Benedictine of Farnborough. Translated from the French by Ambrose Cator, of the Oratory. St. Louis, Mo.: B. Herder; London: Catholic Truth Society. 1910. Pp. 214.

DAS MISSALE ALS BETRACHTUNGSBUCH. Vorträge über die Messformularien. Von Dr. Franz Xav. Reck, Director des Wilhelmstifts zu Tübingen. Vier Bände. Mit Approbation d. Erzb. von Freiburg und des Bisch. von Rottenburg. St. Louis, Mo, and Freiburg, Brisg.: B. Herder. 1910. Pp. 516 and 389.

The purpose of Father Clark's *Handbook* is to furnish the intelligent inquirer into the origin and history of the Catholic Mass service with some of the chief results arrived at by "liturgical experts and scholars, results which in many cases are to be found only in larger works, and volumes not always easily accessible." The author explains the antiquity and beauty of the Mass offered up in the Catacombs, relates the story of the gradual development of prayer and ceremonial in after days when public worship enlisted the service of kings and nobles, and interprets the meaning of symbols and the significance of the mystery enacted in the liturgical function of the Holy Sacrifice. There is scholastic accuracy as well as popular interpretation in this exposition of the central act of our holy religion, and the whole treatise appeals to sense and taste in a way which, so far as we know, no other manual on the same subject does. It is eminently a book to put into the hands of converts or of non-Catholics who would respectfully approach the subject of Catholic worship. And it covers the ground fairly and fully.

With the gradual revival of interest in the ancient liturgical worship, as it is being carried on at present in the English cathedrals,

and in a number of American churches where plain song and public prayer services have gained a foothold, the need of intelligent interpretation of the Canonical Offices is being felt by the Catholic laity. In this direction Dom Jules Baudot has supplied a volume on the sources and history of the Roman Breviary, a translation of which appeared last year.[1] In that work the author drew largely from the monumental work on the Breviary by the German Benedictine P. Suitbert Bäumer, of the Beuron Congregation, which appeared in 1895 (B. Herder). The volume differs in the arrangement of topics somewhat from the Abbé Batiffol's *Histoire du Breviaire Romain* of which a translation was made by Mr. Baylay two years ago (Longmans, Green & Co.). It may be said also to supplement it in certain respects, though the two works have their distinctive merits.

The *Lectionary* deals in detail with the Scriptural readings as they have come down to us from the early Christians who, before the introduction of the "Collections," adhered to the primitive tradition of the Jews, by which they made their own the Messianic inheritance, contained in the Laws and the Prophets. A new distribution of the lessons and gospels took place when the Church organized her public worship after Constantine. The author divides this formative period into two great eras: the Lectionaries and Evangelaries from the sixth to the twelfth centuries; and from the twelfth to the fifteenth centuries, both for the Eastern and Western Churches. Besides the documents which throw light on the sources whence our present lections in the Mass are drawn, Dom Baudot discusses the ceremonial and the ornamentation of the Evangelaries. By pointing out the resemblances between the Roman Missal and the Book of Common Prayer as well as the Lutheran Lectionary, the author appears to furnish an apologetic argument in behalf of a return to unity of worship. Especial credit is due to the translator, Ambrose Cator of the London Oratory, who adds much to the value of the book by his comments, and especially by the chapter in which he gives a general survey of the Lections of the Roman Missal under separate heads of Lectionaries and Evangelaries.

In connexion with the *Handbook of Liturgy* and Dom Baudot's

[1] THE ROMAN BREVIARY. Its Sources and History. By Dom Jules Baudot, Benedictine of Farnborough. Translated from the French by a Priest of the Diocese of Westminster. St. Louis, Mo.: B. Herder; London: Catholic Truth Society. 1909.

historical essay may be aptly mentioned the recent work of the Tübingen regent, Dr. F. X. Reck, who discusses the Mass formularies of the ecclesiastical year in the four well-conceived and timely published volumes on *Das Missale als Betrachtungsbuch*. As the title indicates, the work is not intended as a critical exposition of the parts of the Missal, but rather aims at being an exegesis of the text for the benefit of theological students and others sufficiently gifted to enter into the inner meaning of the liturgical offices with which the Spouse of Christ introduces to the faithful the most sacred Mysteries of the Mass. The author leads his reader to a sound appreciation of the structure of the Mass liturgy, the significance of its parts, on each Sunday of the year, and the beauty of Scriptural application to the central act of our worship. Although the reader is supposed to know Latin, there is a wealth of beautiful thought in explanation of the symbolism of Catholic ritual and the meaning of liturgical prayer, which offers ample food for instruction and edification to the ordinary lay reader who understands German.

LEARNING THE OFFICE. An Introduction to the Roman Breviary. By the Rev. John T. Hedrick, S.J., Georgetown University, Washington, D. C. New York, Cincinnati, Ratisbon, and Rome: Fr. Pustet & Co. 1910, Pp. 93.

PRIM UND KOMPLET DES ROEMISCHEN BREVIERS, liturgisch und aszetisch erklärt. Von Dr. Nikolaus Gihr. Mit. Approb. des Erzb. von Freiburg. St. Louis, Mo. und Freiburg, Brisg.: B. Herder. Pp. 342.

Father Hedrick gives very clear statements and directions about the private recitation of the Office. His book is therefore not a manual for choirmasters, but designed chiefly for students in seminaries and novitiates who want intelligent and consistent rules and directions in learning how to recite the Canonical Hours. After giving a brief survey of the contents of the Breviary, the author takes up the Hours, beginning with Matins, in regular succession, points out the plan of its composition, the rubrics ordinarily to be observed, and the chief exceptions. When necessary he illustrates the rule or exception from the Office itself. It is a good text for the liturgy class in connexion with the use of the Breviary.

Dr. Gihr's book is an illustration of the spirit that should animate the recitation of the Breviary when the student has mastered the method of saying it. It explains the meaning of invocations,

lessons, hymns, and psalms as they occur in Prime and Compline, the morning and evening prayer of the cleric in sacred orders. The work is German, but we would suggest its translation into English with due regard to the difference of national genius and not merely the idioms of the two languages. Dr. Gihr's works on the Mass and the Sacraments have been translated, but this volume demands somewhat broader treatment in an English version.

MANUALE SACERDOTUM diversis eorum usibus tum in privata devotione tum in functionibus liturgicis et Sacramentorum administratione accomodavit P. Josephus Schneider, S.J. Editio XVII, cura et studio Augustini Lehmkuhl, S.J. Superioribus ecclesiae approbantibus. Coloniae: Sumpt. et typis Joannis Petri Bachemii. 1910. Pp. 278 et 644.

Half a century ago P. Schneider answered the wish of priests who were engaged in the pastoral care of souls, for a handy volume that would contain, besides the chief exercises of priestly devotion, the liturgical and pastoral rules to guide them in the actual ministration of their sacred office. While the introductory portion of the volume, which dealt with the ascetical life, required little if any change in successive editions, the practical part has had to be reviewed from time to time so as to bring it into accord with the changes in the laws and decisions of the S. Congregations and the doubts that had arisen regarding the application of the existing laws to altered conditions, especially in missionary countries. P. Schneider saw ten editions of his work before he died. Then P. Lehmkuhl corrected and improved his revered preceptor's labor in seven further editions, the last of which embodies numerous necessary changes, particularly in the matter of the new marriage laws, the administrative departments of pastoral life, and the relations of the missionary clergy to the central ecclesiastical government. Whilst it would be impossible to cover every important question in liturgical practice and moral or pastoral science within the compass of a manual for daily use, it may be safely asserted that the little volume is a *vade mecum* which will serve the priest and pastor under all ordinary circumstances as a prayer-book, ritual, compend of moral theology and homiletics, such as no present series of text-books supplies in the same succinct, accurate, and up-to-date form. The typography and arrangement, indexes, and accessory additions of formulas contained in a separate Appendix, are all that can be desired for a manual of this kind.

THE SOLILOQUIES OF ST. AUGUSTINE. Translated into English by Rose Elizabeth Cleveland. Boston: Little, Brown, & Co. 1910. Pp. xlv—180.

It will surprise no one acquainted with St. Augustine's Soliloquies that the first, in any sense, complete translation of the work into English comes to us from a woman's pen. There is something in the matter and the style of this spiritual monologue that a woman is most apt to perceive and render. The thought is tinged, suffused, with an emotion which her quick insight is most likely to discern, and in the diction there are finely shaded meanings which only her delicate sensibility is able to feel, and when aided by superior power of expression to convey through language. Miss Cleveland (the sister, it need hardly be observed, of our former President) has brought to her labor of love learning, insight, sympathy, and enthusiasm, and she has accomplished it with credit both to herself and to the original. The introduction is thoughtful and luminous as well as beautiful in its literary form. The "notes" appended throw many additional side-lights with text from parallel passages of Saint Augustine's other writings. Miss Cleveland is not a Catholic, but such is her sympathy and sincerity that only the captious critic will observe the fact.

We might note that *praecedit* at the foot of page xxi, should read *praecedat*. In the quotation from Sallust on page xl the *et* is obviously redundant.

LITTLE BOOKS ON ART: Christian Symbolism. Pp. xx—192. Our Lady in Art. Pp. xxviii, 204. By Mrs. Henry Jenner. Chicago: McClurg & Co. 1910.

Two "little books on Art"—little in the category of quantity, large or rather rich in that of quality. *Christian Symbolism*—the title itself is redolent of deep truths half revealed, half concealed by mysterious signs and ceremonies, symbols that elude even while they allure. *Our Lady in Art*—what theme more engaging alike to the devout client of Mary and to the intelligent lover of the beautiful! The former of the two booklets is not a mere catalogue of emblems whereby visitors to churches and museums may identify the sacred personages represented therein. Guides of this kind are useful, but they are not rare. What is not so common is a compact manual, treating in a method and style adapted to the average educated reader, the general principles whereon is based the symbolism of the Christian religion. Such a manual is happily supplied in the little volume before us. The principal truths and forms of

worship embodied in Christianity are illustrated by their traditional symbols. The Sacraments, the Sacramentals, the Trinity, the Cross and Passion, the World of Spirits, the Saints, the Church, Ecclesiastical Costumes, the Old Testament, and manifold relatively minor objects and devotional practices are explained as they have become clothed in significant rites and emblems. The information compiled upon these subjects will not be new of course, to those who have made a special study of liturgical symbolism; but the convenient little volume will be a welcome guide to laymen or women, Catholic or non-Catholic, who desire, as they should, to have an intelligent appreciation of the profound truths embodied in the sensible expressions of Christian worship. The clergy and religious teachers will find it suggestive in preparing instructions, especially for converts. As the explanations given are objective and held close to historical origins, they are for the most part such as will be helpful to minds that may not yet have come to be perfectly at home amid the furnishings of their Father's house.

Christian art the author rightly conceives to be "an expression of man's relation to God; thus it necessarily centres in the visible manifestation of God in the Person of His Divine Son. Mary, as the human link between God who is a Spirit, and the human nature which He assumed, is thus invested with an awful dignity not attainable by any other created being." To express this dignity, yet to blend with it the tenderness of the ideal Woman and the ideal Mother, has been the endeavor of every great Christian artist. The story of the results of this endeavor is told in the volume entitled *Our Lady in Art*. It is a beautiful little book, as worthy as may be of its theme. No one can read it attentively without having his imagination uplifted, his mind illumined, and his heart expanded. The subject itself would seem to guarantee such an effect. The spirit in which the gifted author approaches the theme assures it further. The expression of her ideal deserves quotation here: "We women", she says, "who have dwelt so long in our safe and honored position, cared for, worked for, tended by our fathers, husbands, and brothers, do not realize how much we owe our shelter and our happiness, and, dearer still, our freedom, to the rude images of Mary and her Child which formerly adorned almost every street corner and every European dwelling, and before which the greatest warrior thought it not shame but honor to bend his knee" (p. xvii). It is encouraging to read so womanly a thought in these days when mannish women threaten to abound. The epithet, by the way, reminds us that "monkish" at p. 73 is a disagreeable and an un-Catholic adjective. It might

be noted also that the latter reference, to the Reims Madonna, is omitted in the Index, while the reference given as p. xvii should read p. xxvi.

BOOKEEPING FOR PARISH PRIESTS. A Treatise on Accounting, Business Forms, and Business Laws. Designed for the Use of the the Catholic Clergy and as a Text Book in Seminaries. By the Rev. Daniel J. Kaib. O.S.B., Professor of Bookkeeping and Commercial Law, St. Vincent's College, Batty, Pa. Milwaukee and New York: The M. H. Wiltzius Co. 1910. Pp. 129.

Whilst the priest is not to engage in carrying on secular business for gain, he is none the less obliged to deal justly and intelligently with the temporal charge which his pastoral office imposes upon him in the building up and maintaining of the church and schools of the parish with their adjuncts of charitable and educational institutes. To do this he needs system as well as conscience, good will, and money. Much harm has been done to the cause of Catholicity in the United States through a lack of systematic pastoral control in the shape of proper account books and the requisite knowledge of bookkeeping.

Some twelve years ago the late Bishop Stang, realizing the need of a practical and definite guide in this matter, issued a *Business Guide for Priests* as an adjunct to his *Manual of Pastoral Theology* (Benziger Bros.). He outlined a simple method of conducting Parish Books, Baptismal Registers, Marriage Records, a *Liber Status Animarum*, Pew Rent accounts, and certain formulas, legal and testamentary, such as the average pastor requires.

Father Daniel's work is somewhat more circumscribed in scope and accordingly more explicit in details. Its chief purpose is to supply a systematic course of training in the carrying on of the financial business of parish affairs. It teaches the fundamentals of journalizing, of the different accounts of cash entry, cemetery, school, societies, special collections, with the proper methods of dealing with notes, drafts, checks, certificates of deposit, etc.

A separate part of the volume is devoted to the explanation of the use of the different books, balance sheets, and incidentally requisite statements. The third portion gives models of financial statements, Pew Register, Cemetery Books, forms and laws with which the business man must be familiar and which a pastor cannot afford to be ignorant of in his dealings with business men. While the volume contains a multitude of things which enter into the financial transactions of any practical organization such as is involved in a large

city parish, the whole matter is so clearly and intelligently set forth that it is comparatively easy to separate the essential features applicable to the management of any parish of limited extent. A list of commercial terms and their meaning, and numerous diagrams illustrating the practice of simple and complex bookkeeping, add to the value of the volume which is well printed and in every way adapted as a manual for classes no less than for individual instruction.

Literary Chat.

Father Matthew Russell, S.J., despite his venerable years, continues to pour forth things of grace and thoughtful beauty. *The Irish Monthly* is one of the best periodicals for family and popular reading, and all its past volumes are filled with charming and edifying bits of literature, redolent of the Catholic spirit through and through. That is Father Matthew's most fruitful work and it renders his memory blessed in many households and more hearts. But there are numerous distinct volumes from his pen making of themselves a separate library of spiritual reading. The last of these is *At Home with God*, a volume of about twenty-five chapters on the various themes of the soul life as suggested by the feasts of the Church or by the aspirations of the devout heart. Thoughts on Pain, Thoughts for the New Year, Our Sinful Past, The Presence of God, Preaching and Practising, Work: A Sermon after the Holidays, are some of the salient topics dealt with in the volume, and their treatment leaves in each case a lesson, and a charm to enforce it in the mind and heart.

The M. H. Wiltzius Co. publishes a volume of 136 pages, in which the Rev. John Tscholl, a priest of the diocese of Duluth, Minnesota, discusses his experiences as a missionary so far as they relate to the causes of the widespread disease of tuberculosis, and the remedies that make for its cure. There is much to be learned from the book, in particular for priests who may need safeguards against this disease so commonly met in the performance of priestly duty among the sick. The volume is illustrated, and presents the subject in a manner that commends the author's suggestions for their reasonableness, though some of the statements, as for instance those about the use of tobacco, will appear to inveterate and healthy smokers as one-sided—a partiality which is excusable when we consider the main purpose of the book.

We have "psychologies" of mostly everything—psychologies of laughing and weeping, psychologies of knowledge and ignorance, of faith and unfaith, of praying and cursing, and the rest. What we still want is a psychology of that peculiar tendency in human beings—masculine more than feminine—of turning the most sacred, the most awful things, into pleasantry. We do not mean ridicule—that were blasphemy—but into genial pleasantry, good-natured jokes. The facetious stories connected with St. Peter as the heavenly porter would fill a huge volume. There is not perhaps so much mystery about this; but when the laugh is sought for in hell one marvels or at least he should and would, if he thought. You can hardly mention the name of that abode of hopeless pain and unending agony without provoking a smile and eliciting the suggestion of a prospective joke. Who will explain to us the psychosis of this strange crookedness of human nature?

Elsewhere in these pages there is recommended a recent book on *Mysticism*—a thoughtful, well written, and an absorbingly interesting work. Not improbably the very title will evoke in the case of some beholders just a faint smile from which the barest ripple of contempt is not far removed. Mysticism—that's mystical, misty, not for me; unpractical; bygone age; I've no use for it. Not so, genial reader. It's the other way about. It's not misty; it is lightful. It's not of the past alone; it's of the present, now, and to-morrow, and of the whole oncoming time and of eternity. Eminently practical, it is for just you, plain work-a-day man. Not indeed that mystical experience is or can be in the present dispensation of Providence the portion of every man, or even of many men, take them as they are and want to be. No, but mysticism, though the privilege of the few, of those mostly who earn it by suffering pain and the self-immolation of heroic love, yet it reveals unerringly the standpoint from which the value of all things and all life should be measured. It is the realest of real conditions of the soul, and though transient is the unmistakable anticipation of the end for which the soul is created. All this will be best realized by those who read attentively Father Sharpe's lucid exposition.

Books of meditation are not rare. The French language is especially rich in them, and we have a considerable number in English. A book of the class that has proved its value by passing into its fourth edition is *L'Heure du Matin* by Canon E. Dunac (Paris, Téqui). It has just been re-edited by Canon J. B. Gros and appears in two convenient volumes. The meditations follow the round of the priestly duties. They are thoughful, suggestive, devout, and practical.

In this connexion we would recommend a well-known manual which has lately appeared in a second edition. The matter is disposed as topics for examen of conscience or meditations. The title is *Nouveaux Examens de Conscience ou Sujets de Meditations à l'Usage du Clergé de nos jours.* It is based on Canon Dementhor's *Memento de Vie Sacerdotale.* The author, the Abbé André, has had long experience as a seminary director and priestly guide, and gives the best fruits of his study and prayer (Paris, Beauchesne & Cie.).

Whatever emanates from the pen of the learned Dominican Père Hugon is sure to be at once solid and luminous. These qualities are especially verified in his recent opuscle on the Redemption—*Mystère de la Redemption* (Paris, Téqui). The volume contains less than three hundred pages, but it holds a theological treasury, from which the priest can draw much doctrinal gold for his own needs as well as for the instruction and edification of his people.

No long interval of time elapses without a new text-book of philosophy claiming our attention. The latest work of the kind is from a professor at the University of Innsbruck, Joseph Donat, S.J. It bears the title *Summa Philosophiae Christianae* (Innsbruck, Rauch) and is to embrace six fasciculi, three of which have appeared: *Logica* (pp. 156), *Ontologia* (pp. 189), and *Psychologia* (pp. 296). The figures just given show that as regards extent the work takes a middle place between the one-volumed manual and the many-tomed *cursus.* As regards contents, though these do not of course differ substantially from other works of the class, there are special details which commend the work to the attention of professors and students of philosophy. For instance, the physiological introduction to psychology, graphically illustrated by unusually fine plates, deserves notice. Moreover, actual problems such as telepathy, hynotism, clairvoyance, psychical diseases, and other timely topics are critically handled. As regards method and style the work is practically perfect.

To those who read German Father Donat will probably be best remembered through his profound study on the freedom of science (*Die Freiheit der Wis-*

senschaft: Ein Gang durch das moderne Geistesleben; Innsbruck, Rauch, 1910) —a scholarly and profound discussion of the true and the false meanings of freedom in respect to the domains of science and faith. No terms have been so misinterpreted and abused in the interests of libertinism and liberalism as just those—freedom, science, faith. Father Donat goes to the philosophical roots of the concepts and with masterly skill, masterly in its command of fact and opinion no less than of literary art, he lays bare the healthy stock and the intermeshing poisonous tangle, shows how each develops its crop of good and evil fruitage. It is a study of world views in the light of their vital consequences. Although somewhat diffuse in style (*weitläufig*, as the Germans say), a quality, however, not foreign to professional lectures, it perhaps gains something thereby in clarity and suggestiveness.

These are days when cyclopedias, summaries, digests, excerpts, short cuts to knowledge superabound. Of course most of them do good; many of them indeed are quasi-necessities. Collections of extracts from great authors are of real services. Time-savers for some, they often lead others to make first-hand acquaintance with the original whence they are drawn. *Watchwords from Dr. Brownson*, chosen and edited by D. J. Scannell O'Neill (Society of the Divine Word, Techny, Ill.) is, we believe, the first attempt to introduce our greatest American philosopher through such a medium. Probably he himself would not have approved of the method. None the less the little book should be encouragd. All the extracts will not meet the tastes of all readers: but most are likely to suit most. Even those who know their Brownson otherwise may come to know him better by seeing him enshrined by these jewels of his own making. Those who know him not, or but little, will find the booklet an easy road to acquaintanceship.

The extracts are arranged under appropriate headings. They vary in length: some occupy a page and more; others are pithy, winged lines. For instance, of the latter: "Get the heart right, and the intellect will soon rectify itself"; "Better in our age sometimes to err, provided it is not from an heretical spirit or inclination than never to think," again, "Never yet was a true word honestly spoken that fell to the ground and was absorbed by water in the sand". Sentences like those abound. Others like these: "If Catholics had been true to their Church, there would have been no Protestants," "The Church is not here to follow the spirit of the age, but to control and direct it, often to struggle against it". The dominant note of the excerpts, as it is of his principal works, is Brownson's lofty ideal and intense, child-like, love of Mother Church, to live and die in whose communion was, as he declared when the end was approaching, his one ambition.

Many of our readers will doubtless be glad to know that the history of Dr. Von Ruville's conversion can now be had in English. Dr. Von Ruville, it will be remembered, is Professor at Halle and is one of Germany's most noted scholars. His reception into the Church in 1909 evoked so much hostile comment and criticism that he felt obliged to publish an authentic account of his conversion. This appeared in a pamphlet entitled *Zurück zur heiligen Kirche*, which in the meantime has passed into more than thirty editions. An English translation has recently been published by Longmans (New York and London). Father Robert Hugh Benson contributes an able Introduction. We shall say more at length of the book on a future occasion.

Brother Constantine, of the Brothers of the Christian Schools, publishes a second edition (B. Herder) of the *Young Christian Teacher Encouraged*. We spoke of the work at length when it first appeared and commended it warmly in the April number of THE DOLPHIN, 1903. Although practically a translation of the French work under the same title by Frère Exuperien, published in 1866, Brother Constantine has largely modified the objections alleged against the task of teaching, to suit American conditions of school life, and a temper of mind peculiar to our country and people.

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